

Federal Council BULLETIN

Vol. XIII, No. 5



May, 1930

EDITORIALS

Can the Church Recover Pentecost?

Mr. Tinkham vs. Professor Hocking

The Unity We Already Have



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By ROBERT A. ASHWORTH

A Journal of Interchurch Cooperation

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Federal Council Bulletin

Issued Monthly, except July and August, by The Federal Council of the Churches of Christ in America

105 East 22d Street
New York

Subscription Price, One Dollar a Year

SAMUEL MCCREA CAVERT, *Editor*

AENID A. SANBORN } *Associate Editors*
WALTER W. VAN KIRK }

Contributing Editors:

Other Secretaries of the Federal Council of Churches, as follows:

CHARLES S. MACFARLAND	
JOHN M. MOORE	BENJAMIN S. WINCHESTER
CHARLES L. GOODELL	BENSON Y. LANDIS
WORTH M. TIPPY	JAMES MYERS
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(Home Missions Council)	(Council of Women for Home Missions)

Entered as second-class matter, September 13, 1928, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1927, Authorized July 3, 1918.

FEDERAL COUNCIL BULLETIN

A Journal of Religious Cooperation and Interchurch Activities

Issued Monthly, except July and August, by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

105 East 22d Street, New York

Organized for the purpose of manifesting "the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Savior, and to promote the spirit of fellowship, service and cooperation among them."

VOL. XIII, No. 5

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THE EDITORIAL OUTLOOK

A Prayer for the Rural Peoples of the World

ALMIGHTY GOD, who hast blessed the earth that it should be fruitful and bring forth whatsoever is needful for the life of man, and hast commanded us to work with quietness, and eat our own bread, bless the labors of the husbandman. Show Thy loving-kindness, that our land may give her increase; and so fill us with good things that the poor and needy may give thanks unto Thy Name.

Look, we beseech Thee, upon the little companies of our faithful brethren who in the lonely places of the world are striving to uphold the banner of the Cross. If the comfort of human sympathy seem far from them, be Thou their close companion and pour into their hearts the spirit of hope; that they may steadfastly persevere and be of good courage because of Thy Word.

Increase in us a desire to minister to those living on farm and ranch, in little town and open country, and so guide us by Thy Spirit that we may harvest the souls committed to our care in love and power and understanding; through Him who said of old, "Pray ye the Lord of the harvest that He would send forth laborers into His harvest," Thy Son, our Savior Jesus Christ.

—By Rev. H. W. Foreman, Episcopal National Council.

Can the Church Recover Pentecost?

THE MOVEMENT for the observance of Pentecost differs from most other movements in the Church in being carried forward without external organization or machinery, without artificial promotion by committees, without setting of financial or statistical goals. All the emphasis is being placed upon leading the members of the churches into a deeper personal experience of religion and a more receptive attitude toward the Spirit of God.

It would be a dismal nineteen-hundredth anniversary of Pentecost if the Church should simply content itself with the rehearsing of a twice-told tale or speculating concerning the attendant circumstances of the manifestation of the Holy Spirit long ago. It is not a celebration of the first Pentecost but an actual experience of Pentecost itself that the Church is needing. At the beginning the Master made it clear that it would be of no use for His disciples to start out to evangelize the world until they themselves had experienced something of which, up to that moment, they were ignorant. They had heard the Master's teaching, but the transforming power of it had not laid hold of them. It was futile then, it would be futile now, for Christians to proclaim that

teaching unless the vital power of it has been felt in their own inner lives.

We are not concerned about the spectacular phases of the first Pentecost—the lambent flame, the miracle of tongues—but we are concerned that the glowing spiritual experience which these accompanied—the experience of the present reality of God—should be an indisputable fact in our own lives. We hear much talk about applied religion. But how can we apply a thing which we do not really possess? One cannot lift himself by his bootstraps. Archimedes needed a standing-place and a lever to move the world, and we must have the same.

Will the churches wait, in meditation and prayer and consecrated purposes, during these days which are just ahead, until in answer to their sense of uttermost need the infilling of the Holy Spirit shall be an accomplished fact? Then every church might receive a Pentecost of its own. Why not, during these fifty days of the period of Pentecost (and especially during the ten days leading up to the Day of Pentecost on June 8), so far as possible lay aside our absorption in various programs, which, however good, derive their final value only from their relation to the will of God, and give ourselves to a renewed dedication?

Men stand shivering today around altars where the fires have gone out. What contrast with those first Christians, whose zeal was all aflame! What is needed above all else is that the churches become conscious of the Divine power to which Pentecost bears witness.

A churchman tells of a visit to the little room in Aldersgate Street, London, where John Wesley's heart was "strangely warm." As he sat in meditation a colored man came in. He read the inscription on the bronze plate which told what happened to Wesley on that spot. As he stood in silence the tears began to fall, and, dropping on his knees and raising his hands to heaven, he said: "Do it again, Lord. Do it *again!*" That is Pentecost! Power first; program afterward!

The Unity We Already Have

IN THE QUEST for outward unity among the churches, it is easy to forget how deep an inner unity is already ours. It is easy, too, to overlook the fact that it is this underlying spiritual oneness which alone can give vital meaning to any united organization.

Most important of all, with all our different labels and special points of view, we all share the one priceless possession, that alone gives meaning to any of our organizations—the personality of Jesus Christ. No denomination claims, or can claim, any monopoly of Him.

What a common treasure we have also in the heritage of our devotional literature. It was Charles Wesley who wrote "Jesus, Lover of My Soul," but Lutherans equally sing it; it was Martin Luther who wrote "A Mighty Fortress Is Our God," but Methodists freely use this great historic hymn. A Presbyterian wrote "O Love That Wilt Not Let Me Go," but who would describe it as simply a Presbyterian hymn? A Congregationalist wrote "O Master, Let Me Walk with Thee," a Quaker, "Dear Lord and Father of Mankind"—but both belong to the whole body of Christ's people. And when Walter Rauschenbusch, out of a fresh discovery of Christ, pours out his soul in "Prayers of the Social Awakening," or Joseph Fort Newton gives us the exquisite petitions of "The Altar Stairs," who would put them down as merely Baptist or Episcopal productions? When we reach the inmost aspirations of our hearts we find no barriers between us.

In the field of Christian scholarship no fences hem in whatever new insights anyone may gain. So similar are the deeper phases of our Christian experience that, when Bishop McConnell defends theism against the attacks of Harry Elmer Barnes, he speaks for no single group but for the whole Christian fellowship. When Canon Streeter

writes "Reality," he reinforces the faith, not of Anglicans alone, but of countless men and women of every name.

And no denomination has an exclusive monopoly of Christian character. Indeed, it is an amazing thing that, if you mention the names of some of the great souls who have stirred the imagination of Christians all over the whole world, millions who clearly see in them the spirit of Christ could not guess to what denomination they belong. Grenfell, living as a doctor among fisher-folk of Labrador who never knew before what a physician was; Kagawa, pouring out his life in the worst slums of Kobe and Osaka; Schweitzer, after winning world renown as a scholar, giving himself in the jungles to the Africans—who knows their respective denominations? And who cares?—for they all belong to the one family of the true servants of Christ.

And, at the deepest level of all, we all, whatever our church affiliations, have one common purpose, for the sake of which, in the last analysis, each denomination exists,—the purpose of making Jesus Christ the Lord of all the life of all the world. In comparison with that, all the things that divide us are peripheral and secondary. And set over against that purpose, confronting all denominations alike, we see today portentous common foes—a new materialism in much of our philosophy, a new sensualism in literature and on the stage, a new secularism that assumes everything can be arranged without a thought of God, educational systems that are built up without the recognition of the Christian motive, industrial and international and interracial relations that try to get along without the Christian principle of love.

With such spiritual treasures as we have in common, who would isolate himself in any way from his fellow-Christians? Who would not rejoice to work with them in every common task on the basis of the rich and indisputable unity that we already have?

Mr. Tinkham vs. Professor Hocking

AT THE Annual Meeting of the Executive Committee of the Federal Council of Churches, held in Chicago last December, it was agreed that, if opportunity should offer, the officers of the Council should go before an appropriate committee of Congress to make a sworn statement as to its methods and procedures in dealing with public questions. It was felt that this would be the most effective way of putting an end to the misrepresentations of the Council that have appeared in various quarters.

Congressman Tinkham has provided the Council with the opportunity to act upon this authorization. He has publicly attacked several church organizations for the nature of their activities in support of prohibition, and has delivered a special onslaught on the Federal Council in connection with its program in behalf of international goodwill and world peace.

On the same day when Mr. Tinkham made his first attack, Bishop McConnell, as President of the Council, telegraphed to Senator Caraway, Chairman of the Senate Investigating Committee, requesting an opportunity for representatives of the Council to be heard in reply to Mr. Tinkham's charges. Senator Caraway replied that such an opportunity would be granted. Ten days later, not having yet received word of the time when the Council's statement might be made, Bishop McConnell again telegraphed Senator Caraway, suggesting that the Council's representatives would like to come at the earliest date possible. He replied that, on account of other hearings, it would probably be some time before the Council could be heard. It is therefore necessary to be patient until the time comes when the Council is allowed to make a complete sworn statement, including the detailed record of expenditure and income.

Meanwhile, it will be sufficient to remind

our readers of what has been often publicly stated before, that the Council never does any lobbying among legislators, never participates in political campaigns, never resorts to any form of external pressure. Indeed, Mr. Tinkham himself recognized this and, according to the correspondents of some of the metropolitan dailies, admitted that the Federal Council does not carry on lobbying among Congressmen. He objected, however, to what he called its propaganda, *i.e.*, to its program of research and education directed to informing its own church constituency and to making the consciences of the people more sensitive to the ethical aspects of great public issues. This Mr. Tinkham regards as a violation of the principle of the separation of Church and State—as he understands it!

If Mr. Tinkham—or others—are interested in knowing what the doctrine of separation of State and Church really means to a thoughtful student of both religion and politics, we suggest a careful reading of "Man and the State," by William Ernest Hocking, Professor of Philosophy at Harvard and one of the most distinguished American scholars in the field of ethics. Taking his point of departure from an incident connected with this very same Congressman Tinkham a few years ago, Professor Hocking says:

"The Church influences the State primarily by way of the consciences of its individual members. . . . But the Church in its corporate capacity may also address the State directly in reference to public questions, whenever it finds that it can speak as a body. There is nothing more pertinent to legislation than the consensus of opinion within churches: and there is no topic of legislation immune from judgment by the Church, if it has anything to do with justice or the ideal of social order.

"When an American group of churches brought to the attention of Congressman Tinkham of Massachusetts in 1924 a resolution referring to the immigration law then

pending, the worthy Congressman resented their action as undue interference. He wrote, 'The action of certain churches, of certain denominations . . . in passing resolutions in relation to legislation of a secular character . . . is indefensible.' The answer to the Congressman was completely contained in one sentence of the reply of the petitioning group: 'The Federal Council does not consider any question involving principles of right and justice as being secular.'

"That is the situation which politicians from now on must more definitely face; for as this document of the times continues, 'the people in the churches are rapidly coming to look at all public affairs as matters of ethics.' . . .

"In sum, our plea is for the abandonment of the awkward and embarrassed reticence with which the State and the Church now confront one another. Instead of that, let each be free to oppose and criticize the other, and to receive opposition and criticism. A masculine Church should be met by a masculine State, dealing with each other as of equal right as expressions of the same will, the sovereignty remaining with the State, but the issues being worked out on the ground of public conscience. The Church and the State both stand to gain by such a change; and public discussion might move to a higher level, to the advantage of the community."

The Church and the Prison Situation

THE HOLOCAUST at the Ohio Penitentiary, the recent riots in several prisons, the overcrowding of federal prisons and the astonishing increase of crimes of violence throughout the country constitute a challenge to the constructive forces of the Nation.

They reveal, what is well known to those whose duty it is to deal with delinquency, that our prisons and jails are for the most part out-of-date and inadequate. The Ohio

Penitentiary, which was built for 1,500 inmates, housed 4,300. A large percentage of our prisons are not only unfit to house men, but are unscientifically managed and subject to political appointments. The usual county jail is a disgrace to a scientific age. This is nothing less than a tragedy to the unfortunate men and women who are committed to these institutions.

As crime increases there is a popular clamor for greater severity, longer sentences and cruel police methods. But severity will not cure crime; if it could do so, crime would have disappeared long ago. Moreover, severity tends to be provocative. And the longer sentence, as was pointed out by Warden Thomas of Ohio, of itself soon overcrowds the prisons; "they keep coming in and few go out." The average prison system today actually degrades, instead of reforms, its inmates.

The only hopeful way is a great development of the redemptive forces—religion; education; medicine, including psychiatry; good housing, interesting work at good pay, a merit system. For the juvenile delinquent there must be a development of the juvenile court, the suspended sentence, the probation officer.

The Church has a great part to play both in reducing crime and in reclaiming the delinquent. Hers is the power of the deepest of all influences, the experience of God in the soul. Her greatest opportunity, of course, is with children and young people, cutting off crime at the source. If every child were in a competent Sunday school and a good church club, a great falling off in crime might be expected to ensue. But the churches should also be at work in every jail and every prison, with experienced persons in charge. The Church, if aroused and using its resources to the full, could single-handed arouse public opinion in the several states to the enormity of the present jail and prison situation, and could turn the public mind to redemptive ideas.

To mobilize the churches for these pur-

poses and to bring them into fruitful cooperation with other agencies which are in a position to deal constructively with crime is one of the major services which could be rendered to the Nation. The churches are in an admirable position to do it. They are planted securely in every community. They constitute a force comparable to a vast army: church buildings, pastors, Sunday schools, women's organizations, volunteer lay workers, religious press, neighborhood centers in congested areas, councils of churches in cities, and powerful national boards centralizing responsibility for education and social service. What they need is a leadership which will help them to understand the problem and will effectively coordinate their forces.

The Federal Council is at the moment in conference with specialists in this field—men connected with important institutions—exploring what can be done, and the organization that is needed. If some layman who has large resources chooses to do so, he can perform a memorable service to his country by making it possible for the Federal Council to undertake what it has long desired to do in this field and what the present hour imperatively demands.

Goodwill or Armaments?

EDWARD BOK once said, "I do not look for a miracle, but I look for a beginning. Before the world can have peace it must think in terms of peace." It is for the high purpose of teaching children and young people to begin early to think in terms of peace that World Goodwill Day is being observed each year, the date falling on May 18, the anniversary of the opening of the First Hague Peace Conference in 1899. This year, as in other years, the school children of many lands will give concrete expression to their thoughts of friendship and of regard for the people of other races and nations. In

this manner the way is being prepared for a world at peace with itself. The quiet processes of education are not attended with any blare of trumpets, but the forces for goodwill thereby created will in the end doubtless prove to be more significant to the cause of peace than many of the more dramatic gestures that are discussed in the newspapers.

That this is true is evidenced by the inability of the five delegations at the London Naval Conference to negotiate a five-power treaty for an extensive reduction in naval armaments. The United States and Great Britain wanted to abolish the submarine. France and Japan demurred. France insisted upon a larger measure of military security as the price to be paid by other powers for the reduction of her naval estimates. Italy pressed her claim for naval parity with France even to the point of endangering the very life of the Conference. Great Britain and Italy had declared their willingness to negotiate for the ultimate abolition of the battleship. The United States would not listen to this proposal. Why all this halting, all this backing and filling, all this doubt and suspicion, all this reluctance to trust one another? Why? There have been treaties enough. The Kellogg Pact alone ought to have made unthinkable the possibility of war between the powers that participated in the recently adjourned Naval Conference. Then why not a larger success at London?

The answer is not hard to find. The delegates to the Conference had good intentions but the governments they represented (and behind the governments, the peoples) have not learned to think primarily in terms of peace.

The most vital achievement of the London Conference, as President Hoover has said, "is the final abolition of competition in naval arms between the greatest naval powers and the burial of the fears and suspicions which have been the constant product of rival warship construction." The agreement

entered into at London between the United States, Great Britain, and Japan, regarding the limitation of their respective navies to definite and mutually acceptable figures in all categories of war vessels is clearly a movement in the right direction. So, too, is the agreement to extend the naval holiday in the construction of battleships from 1931 to 1936.

The United States, Great Britain, and Japan have agreed to proceed at once with a reduction of their battleships in numbers to 15, 15, and 9, respectively. This will mean a scrapping of nine capital ships among the three powers, totaling about 230,000 tons. Destroyer tonnages have been reduced to 150,000 tons each for the United States and Great Britain, and 105,500 tons for Japan. Each of these three powers has been allowed in submarines 52,700 tons. Again, a slight reduction. In battleships, destroyers, and submarines we have reductions, small though they may seem to many who had been led to believe that the Conference would provide for a more substantial cutting down of naval establishments.

There will be no reduction in aircraft carriers, the figures for the United States and Great Britain remaining the same as those fixed by the Washington Conference. A cruiser basis of between 323,500 and 339,000 tons has been allocated to the United States, which means an actual increase in American cruiser tonnage.

The churches have good reason to be grateful for the reductions agreed upon. They must go on, however, in their common efforts to encourage humanity to think in terms of peace. When the anti-war pacts and the arbitration treaties already entered into by the nations are accompanied by a driving will to peace, because of a more widespread desire on the part of the peoples to understand and to trust one another, progress toward a sweeping reduction of armaments will be greatly accelerated.

What Is It To Be a Christian?

By ROBERT A. ASHWORTH *

Editor-Elect, The Baptist

THE ANSWER to this question is a simple one, however profound it may be in its implications and consequences. To be a Christian is to be Christ's man; that is, it is to be one who has accepted Jesus Christ as the Lord and Master of his life.

Thus to be a Christian involves a relationship which is strictly personal. One cannot make the claim to be a Christian merely on the ground that he is a citizen of one of the so-called Christian nations. Nor does the fact that one has been baptized, or that he is a member of a Christian church warrant him in calling himself a Christian. Before he can claim that high privilege he must have definitely entered into a certain personal relationship to Jesus Christ.

He must know enough about the character, life, teachings and conduct of Jesus Christ to form an intelligent judgment of them. Thus he must have studied the New Testament, particularly the four Gospels in which the life of Christ is set forth, or he must have gained such knowledge from others who possess it.

Now no sincere and thoughtful person can thus become acquainted with Jesus Christ without being attracted to Him. Yet to admire Jesus and to approve His character and teaching does not make one a Christian. Admiration must ripen into love, and approval into obedience.

There are four realms in which the Christian surrenders the control of his life to Him whom he has thus made his Master, and we may describe them under four terms which are applied to Christians in the New Testament. They are "disciples," "believers," "followers" and "brothers." They suggest that Christ must control our intellect, our will, our affections, and our relation to others.

Christians are called "disciples," that is, learners, pupils. A Christian is one who has given the direction of his thinking to Jesus Christ and has become a pupil in His school.

Jesus is still the supreme Teacher of mankind. If, as Matthew Arnold has said, "Conduct is three-fourths of life," then the largest and most important part of what we need to know we can learn from Him. He teaches us what God is like and what God wants of us. He teaches us how we should behave toward our fellow-men. Above all, He shows us how we may attain the type of character which He exemplified.

Again, Christians are called in the New Testament "believers." A Christian is one who has surrendered his will to Christ to be controlled by Him.

Christian believers are not merely persons who hold correct opinions about Jesus Christ. Indeed it is conceivable that one might be quite correct in his thinking and yet not truly be a Christian at all. The Christian life depends primarily, not upon one's ability to settle offhand disputed questions in religion, but upon an act of the will.

Christian believers are those who believe in Jesus Christ sufficiently to give their wills into His control. There is a vast difference between believing something *about* a person and believing *in* that person. The first Christians believed *in* Jesus, though they did not believe all that they later came to believe *about* Him. They believed in Him thoroughly enough to choose to cast in their lot with Him. It is such confidence in Jesus Christ that the New Testament calls "faith."

Once again, Christians are called in the New Testament "followers." A Christian is not only one who sits at the feet of Jesus to learn from Him and who trusts Him sufficiently to give to Him the control of his will, but who loves Jesus Christ with a devotion sufficient to follow Him wherever He may go. He has given to Christ the control of his affections.

You cannot tell when you begin to follow Christ just what it may mean for you, nor where it will take you. It may mean that you must turn your back upon some inviting opportunities of business success, which cannot be accepted without disloyalty to conscience. It will certainly mean that you must devote your life to unselfish ends. But whatever it may involve, you will have Jesus Christ with you, and under such a leader you cannot fail.

Finally, a Christian is called in the New Testament a "brother"; that is, he is one who accepts the duties of the relationship which Christ declares that every man occupies toward his fellow, and tries to perform them.

"One is your Master, even Christ," said Jesus, "and all ye are brethren." He lived as a brother to all men. It was said of Him that "He went about doing good." It made no difference whether men helped or hindered Him or tried to injure Him; He served them all in love.

To be a Christian, then, is to be a brother to all men, as Jesus was. To be brotherly is to be unselfish, to be willing to share and to "lend a hand." Within the family no brother should wish to succeed or be

* Dr. Ashworth treats the subject more fully in a volume entitled "Being a Christian," published by Judson Press.

happy at the expense of the failure or misery of any other member of the family. The human family, whose Father is God and within which all men are brothers, includes men of every race, white and black and yellow, rich men and poor, wise men and ignorant. Between them Jesus made no distinction. Race prejudice is totally opposed to the spirit of Jesus. It is evident that Jesus meant that whatever relations we sustain to others, whoever they may be, in school or in the home, in the factory or in the office, as teacher or scholar, father or mother, brother or sister, friend or acquaintance, employer or employe, we should act as brothers and sisters ought to act toward one another.

It is sometimes easier to be a Christian in the wider circles in which we move than in the intimate relations of family life. Jesus chose the term "brother" by which to describe those who had adopted His attitude toward their fellow-men from the institution of the family, but He was not unaware that relations within the family are often far from ideal. There is no better place to begin to live the Christian life than at home. Pierre Loti, in his autobiography, tells us that when he was a boy of nine it was his ambition to be a saint. He read the stories of the saints who had been canonized by his Church, and his fancy fell upon St. Simeon Stylites. This Simeon lived upon the top of a pillar for many years without descending, and acquired thereby a great reputation for sanctity, so that people made pilgrimages from a wide area to see him, and seek his blessing. Pierre determined to be another Stylites, so he placed a high stool in the middle of the kitchen and mounted it, and announced his determination to remain there for forty years! But he soon found that such a resolution presented difficulties. His mother and the cook found him in the way and proclaimed him to be a nuisance, and made it in general so disagreeable for him that at the end of an hour he sadly descended from his eminence. He recorded in his diary, "Thus I discovered that it is exceedingly difficult to be a saint while living with your own family!" It is often difficult, but exceedingly important, to be a Christian in the home.

The Christian must not take advantage of another's weaknesses, of whatever nature they may be. There are certain physical appetites and desires which are essential to life but which easily degenerate into weaknesses, and which easily lead astray. A Christian will be aware of these dangers and will not put temptation in a brother's or sister's way. He will not bring a blush upon another's cheek, nor stir an evil passion in another's heart. Nor can a Christian take advantage of the poverty or misfortune of his brother man to enrich or advance himself. All the good things that he desires for himself he must desire equally for others and be ready to help others to secure them.

"Whatsoever ye would that men should do unto you," said Jesus, "do ye even so to them." The Christian life demands mutual respect, regard for one another's rights, and the service of the weak and unfortunate.

To be a Christian, the Bible says, is to be "saved." To be saved is far more than to be assured of heaven when we die; it is an experience which fits us for life here and now. Salvation is a process which is not completed in an instant, though it definitely begins at the moment when the control of one's intellect, will, and affections, and the direction of one's relations to others are surrendered to Jesus Christ as Lord and Master. It was said of the early church that "there were added to it daily such as were *being* saved." They who have taken Christ as their Master are being saved *from* selfishness, to a Christlike character, by faith or trust in Him.

A Christian, then, is one who has entered into a certain personal relationship with Jesus Christ, has committed his life to Jesus Christ in trust, is endeavoring to learn what Christ has to teach him and to follow in his Master's footsteps, and is trying to be brotherly. With the help of that Master he is striving toward Christlikeness in character.

Who is a Christian? He is one whose life
Is built on love, on kindness and on faith;
Who holds his brother—as his other self;
Who toils for justice, equity, and peace;
And hides no aim or purpose in his heart
That will not chord with universal good.

THE FOREIGN-LANGUAGE CHURCH

On May 8, under the joint auspices of the Home Missions Council and the Council of Women for Home Missions, an all-day conference on problems connected with the foreign-language church will be held at 156 Fifth Avenue, New York. The presiding officer is to be Rev. Charles H. Sears of the Baptist City Mission Society in New York.

The objectives of the conference are to discover what is being done by the various denominations among foreign-language groups and to discuss policies and programs in the face of changing conditions. One of the special interests is to consider whether more extensive cooperation among the denominational groups is desirable and possible.

Those who are interested in studying these questions are invited to attend the conference, about which fuller information can be secured from Rev. William R. King, 105 East 22d Street, New York.

Is the Preacher to Deal with Social Questions?

By ERNEST F. TITTLE

Minister, First Methodist Episcopal Church, Evanston, Ill.

"I AM DETERMINED," says St. Paul, in the first letter that he sent to the church at Corinth, "not to know anything among you save Jesus Christ and Him crucified." A preacher talking continually about Jesus Christ and Him crucified—surely nobody could object to that.

But now let us begin to consider whereunto a continuous discussion of Jesus Christ and Him crucified might conceivably lead. It is interesting to observe that, in the very letter in which Paul announces that he is determined not to know anything among those Corinthian Christians save Jesus Christ and Him crucified, he proceeds to offer chapters of advice about litigation, marriage, wedlock, falling in love, personal liberty, the exercise of personal gifts, the length of women's hair, the veiling of women in the churches, and the taking of a collection. When Paul had finished the writing of that letter, he might have reflected, "I have covered substantially all subjects in which our Christian folk at Corinth are vitally interested."

Was he, then, insincere in his announcement that he was determined to know nothing among them save Jesus Christ and Him crucified?

Would it be going too far to say that St. Paul was always thinking of Jesus Christ? His thought began and ended with Christ. He had only one ambition in this world and that was to exalt the Lord Jesus Christ. Not only the matter of his discourses but even the manner of their delivery was dictated by his thought of Christ. And would it be an unwarranted conclusion that therefore he felt constrained to talk about any and every matter that was of vital interest to his converts? He would have them look at all matters through the eyes of Christ. He would have them measure everything by the standards of Christ. He would build up in every one of them the mind of Christ. In all their relationships to God, to one another, and to the world at large he would have them express the faith and the spirit of Christ.

Now, suppose that some modern preacher were as profoundly convinced as was St. Paul that there is but one true and abiding foundation on which human life may be built, namely Jesus Christ. About what would such a preacher feel constrained to talk when he stood in his pulpit on the Lord's day? Personal piety, domestic morality? Of course! He would be eager to have men think of God in terms of Christ. When men wonder, as they sometimes do, what is the mean-

ing of life, or whether indeed life has any meaning, any purpose, or goal, he would have them feel able in their heart of hearts to believe that the meaning of life is Christ, that the hidden source from which life comes and the hidden goal toward which it is moving are most fully revealed in Christ. And in all their most intimate relationships to those who dwell with them under the same roof, he would have them express the spirit of Christ.

But would this modern preacher with St. Paul's conviction about Jesus Christ be content to stop there? Would he feel that he had any right to stop there? After all, men are something more than husbands, or brothers, or fathers, or sons. Men are brick-layers, or plumbers, or walking delegates, or contractors, or industrial executives, or bank directors, or physicians, or teachers, or ambassadors, or governors. If, therefore, a modern preacher sincerely and even passionately believes that Jesus Christ is life's one true and abiding foundation, is it not only natural and right that he should plead with men to build upon that foundation, not only their personal and domestic life, but their business life, their industrial life, and their political life? Might not such a preacher announce to his congregation that he was determined not to know anything among them save Jesus Christ and Him crucified, and then that very morning proceed to preach a sermon on industrial or international relationships viewed through the eyes of Christ?

This determination to build the message of the Christian pulpit about Jesus Christ and Him crucified has another implication that is highly significant. To St. Paul, Jesus Christ and especially Jesus Christ, the Crucified, was something more than a human ideal. In the thought of Paul, the cross of Christ was a revelation of the heart of God. It was even more than that, it was the very deed of God. God was in Christ reconciling the world unto Himself. In that pathetic, tragic figure of the man of Galilee hanging upon a cross, God was suffering for men—suffering in order that by His suffering men's eyes might be opened, their consciences stabbed, their vision cleared, and their wills enlisted for a noble cause. Let it never be forgotten that in the thought of St. Paul, and in the thought of Christian preachers through nineteen hundred years, what we have to deal with is a universe that is on the side of Jesus, a God who is supremely revealed in the crucified Christ.

But if that be true, if the universe is on the side of Jesus, if God is like Christ, is there not something

which may and should be said from a Christian pulpit about the conduct of business, and the organization of industry, and the acts and policies of government? This assertion that what we all have to do with—men in low position and men in high position—is a universe that is making for Christlikeness is, if true, nothing less than tremendous. For what it means is that no kind of business can hope permanently to succeed in this world, no kind of industrial organization can hope permanently to prosper in this world, and no nation, no civilization, can hope permanently to endure in this world unless it takes practical account of the

principles of Christ. Suppose, then, that the Christian pulpit should confine itself to personal piety and domestic morality. Suppose, it should make no demand at all for the enthronement of Jesus Christ in the world of "big business" or in the world of politics. Would not that pulpit be recreant to its own high calling? Would it not be a traitor to the future welfare of mankind, and a weak and timid traitor at that?

Surely it is not only the right but the imperative duty of the Christian pulpit to insist that the grand total of human life should be brought into harmony with a universe that is making for Christlikeness.

Christians and Anti-Semitism

By FRANK GAVIN

*Professor of Ecclesiastical History, General Theological Seminary,
New York*

NINETEEN CENTURIES AGO, a Jew was put to death by the Romans. Over His cross a Gentile (who had permitted the execution) had set up the mocking inscription: "Jesus of Nazareth, King of the Jews." A short time before, soldiers had made sport of Him in their common-room—they had treated Him with sham tokens of allegiance, had invested Him with mock symbols of royalty, and with crude and rough wit had beguiled the time pending His final condemnation to death. Certain Jews had released one Jew to be put to death by the Romans. All the pent-up hatred against Jews had sought the safe outlet of contemning Him whom some of His fellows had repudiated.

Such was the anti-semitism which made possible the tragedy of Calvary. It was the same ugly manifestation of flouted prejudice and challenged pride which then did to death a Jew, and today flames up into critical acts which manifest its smoldering presence below the normal surface of our lives. Every time that anti-semitism displays itself today among those who call themselves after Him who died on Calvary, it serves but to perpetuate and rekindle the abiding memorial of the spirit which caused that tragedy. It is the irony of history that anti-semitism, which did Jesus to death, should flourish among those who claim to have found their Life in Him.

Anti-semitism is one aspect of the operation of challenged pride stirring up embittered prejudice. It proceeds from the heart as well as from the head. It is not possible to dispel it by goodwill alone, nor to dissipate it by reason alone. That it is a result of the cooperation of ignorance and ill-will is clear from the method by which it must be cured. The pride of the non-Jew is challenged every time a Jewish success

in business, academic life, or any other type of achievement comes to cause it to examine itself. Prejudice operates in two ways—either to include a new individual in a class with which we are already familiar, or to conclude on our experience of a few individuals, that we are right in ascribing to the class they represent the verdict we have passed on them. Prejudice would say: "This man is a Jew—therefore I don't like him, since I disapprove of Jews," or, "These Jews I've met are intensely disagreeable—therefore all Jews are disagreeable." The same sort of narrow line which distinguishes pride from self-respect separates conviction from prejudice. But the line of demarcation exists just the same. As surely as we distinguish self-respect from pride must we sunder prejudices from convictions: prejudices are acquired, while convictions are achieved; prejudices are external—like a suit of clothes—while convictions are internal—like a skeleton.

At the present day—particularly during the past decade—one of the most melancholy phenomena in our social life has been the rise of anti-semitism. It is a confession of weakness. Its existence is at once the evidence of weak and feeble judgment, for we are afraid to learn; as well as of impaired goodwill, for we are too lazy to make the effort to reason out the situation. We stand badly in need of two things, a better will and a better understanding.

Have you any conception what a Jew has normally to put up with in the midst of so-called Christian society? He is never allowed to forget the fact that he is a Jew, and consequently "different"; this induces a hyper-sensitiveness which he is all too much aware of while feeling the impossibility of allaying it. Do you know of any of the countless instances of hostile

discrimination—racial, economic, social, academic, and even allegedly “religious”—which Jews suffer today at the hands of Christians? Do you realize how extraordinarily difficult it is for a Jew not to become embittered? Are you aware of the fact that it is three times as difficult for a Jewish boy in New York, who has completed his college work, to get into a medical college as it is for other boys elsewhere? What harm the sort of prejudice which produces the above typical cases has worked as well to oppressor as oppressed, is beyond all reckoning. The prejudice against Jews on the part of Christians, and the pride of the Gentile against the Jew have much to answer for in the verdict of history. What will the Lord of the Christians say, who was born of a Jewish mother and died on the cross as the “King of the Jews”?

Three steps are in order that we as Christians may eradicate the evil from our midst: information, affirmation, reformation. Begin at home: find out what Jews, whom you may know casually, think about things; how they look at life; what they have to put up with; and how they feel about it. If you will exer-

cise toward them the same sympathetic understanding you would like to have used toward you in a like situation, you will have taken the first step.

The second great step I have called affirmation. It is up to Christians to speak out openly, entirely to dissociate themselves from the mood and temper which, having once crucified Jesus the Jew, has assisted down through the centuries in the daily crucifixion—by more subtle and less forthright methods—of his brethren after the flesh.

The third step is reformation—a change of heart and head, of will and intelligence—and this we must achieve.

The eyes of the crucified Jew on Calvary have looked down for centuries upon a world in which His brethren after the flesh have suffered as He suffered. What if His words: “Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me” find some blindingly devastating application to the lot of the Jew in the presence of 20th century anti-semitism?

The Church of Tomorrow Must Cooperate to Win

By FRED B. SMITH

Moderator, National Council of Congregational Churches

IF THE CHURCH of tomorrow is to be the great hope of the world for which a tired, worn humanity is longing and praying, it must have three characteristics:

First, it must be free and not dominated by any clique, caste or peculiar type of people;

Second, it must believe in the Kingdom of God upon earth, which means brotherhood, goodwill to all men.

Third, it must be cooperative.

The compelling apologetic of tomorrow is always different from the one of yesterday or even today. That has always been true, but it is more true now than for a long time past.

The greater tasks do not lend themselves to the solution of the single church or the one denomination. The advance in the future, the victories of tomorrow, will be won as we all work together. We face tomorrow in a weakened condition with a hundred different sects whose appeal for support in the yesterdays is worse than silly of tomorrow.

We may not hope for that degree of organic unity which would give common boards of strategy and direction all in a quick space of time. But we may hope for genuine cooperation in vital ways, now and here. The late Bishop Henderson of the Methodist Episcopal Church, just before his death, said: “There is a future for every church except for the one which

will not cooperate. That church is as good as dead.”

I believe that church is an outlaw which will make out its year of activities without first of all seeking earnestly a conference with all other churches of that community in the hope of a unified, cooperative advance all along the line.

The real true Christian Church of tomorrow must cooperate with every other church or religious organization which is working for the cause of God and human welfare.

We can be sure that the Church of tomorrow will not find its great place—

- through vastly increased numbers, or
- through gorgeous physical equipment, or
- through millions of endowment, or
- through highly compensated preachers, or
- through revising the order of the morning service, or
- through Sunday night vaudeville.

These may have little effect on the great moral issues of the world. If I were pressed for an opinion, I would venture that for some years to come the Church would have more members, more cathedrals and more endowment of money. But all of these are trivialities quite apart from the real question about the Church tomorrow.

PERFECTING THE WORLD'S PEACE MACHINERY

By SIDNEY L. GULICK, *Executive Secretary*

Federal Council's Commission on International Justice and Goodwill

LARGE naval and military reductions will doubtless not be possible until the world machinery for peace has been completed and is in good working order. The further development of this peace machinery will greatly simplify the disarmament problem. Despite the progress of recent years, the world is not as yet adequately organized for peace. There is the Kellogg Peace Pact, to be sure, and the League of Nations and the World Court. There remain, however, several "gaps" both in the Covenant of the League and in the Pact, which beget doubt and hesitancy in the program for disarmament.

The nations which joined the League agreed:

1. Never to go to war without first going into conference of some kind. The "gap" here is that if arbitration fails and if the Council of the League does not reach a unanimous solution (the disputants being excluded from the vote) resort to war is legitimate.
2. To set up the World Court, an international judicial body to deal with legal disputes. The "gap" here is the "optional clause." Declining to sign this clause leaves a nation free to ignore the Court.
3. To unite in the coercion of a government that violates its pledges by resort to war. The "gap" here is that war may be invoked in the alleged interest of peace.

The League of Nations is now in the process of removing the first "gap," bringing the Covenant into agreement with the Pact by suitable amendments pledging the nations not to resort to war under any circumstances whatsoever and never to seek the solution of their controversies except by methods of peace.

The "gap" regarding the World Court is being "filled" by the signature and ratification of the "optional clause," thus making arbitration obligatory between the nations that accept the clause.

The filling of the third "gap," namely, the exclusion of war as one of the "sanctions," depends on the United States. To an American unacquainted with the situation, this statement may seem preposterous, yet such seems to be the case.

All League members are bound (1) not to afford supplies to the criminal nation, and (2) to cooperate in restoring peace. The United States still adheres to its "sacred right" to carry on its "neutral trade" regardless of League efforts to prevent war or to stop

it as soon as possible. This might bring the United States and the League nations into conflict.

League members are deeply perplexed and concerned over this situation. They fear that if they should attempt by an economic blockade to coerce a nation unanimously adjudged aggressor, the United States by insisting on its "neutral rights" might become a virtual ally of the criminal nation, thus enabling it to violate its treaty obligations and to destroy the peace of the world. "This is a very grave difficulty," says Professor Gilbert Murray. "It may be met in many different ways, but it is for the people of the United States to find out what way will best suit them."

The "gap" in the Kellogg Pact is the liberty of the nations to decide, each for itself, when "self-defense" requires resort to war. This applies only to non-League signatories. League members do not have this liberty. They must in every case "go into conference." In every recent war, each belligerent, in its own opinion, was fighting in "self-defense." This "right" excludes the principle of impartial judgment. To close this "gap" in the Pact, non-League signers of the Pact need to agree with all other signatories to go into conference whenever a war menace arises.

To the writer the next most important step for the United States to take in helping to close the "gaps" in the institutions for world justice, security and peace, and in preparing the way for thoroughgoing disarmament, would seem to be to give appropriate assurances to the nations that it will "go into conference" with other signatories of the Pact whenever there is a menace of war, even one in which it regards itself as threatened with attack. These assurances would close the "gap" in the Pact and would help to bring the Pact and the Covenant into harmony.

Self-Government for Haiti

Since resolutions have been adopted from time to time by various church bodies concerning our relation with Central American and Caribbean countries, the churches will be interested in the report of the President's Commission for the Study and Review of Conditions in the Republic of Haiti.

Pending the complete withdrawal of the United States forces, the Commission recommended, among other things, the convocation of an elected legislative assembly. It was recognized, however, that "until the basis of political structure is broadened by education—

a matter of years—the [Haitian] government must necessarily be more or less unstable and in constant danger of political upheavals.”

Among the “sequent steps” recommended by the Commission are the following:

“That the President declare that the United States will approve a policy, the details of which all the United States officials in Haiti are directed to assist in working out, providing for an increasingly rapid Haitianization of the service, with the object of having Haitians experienced in every department of the government ready to take over full responsibility at the expiration of the existing treaty [1936];

“That in retaining officers now in the Haitian service, or selecting new Americans for employment therein, the utmost care be taken that only those free from strong racial antipathies should be preferred;

“That at the expiration of General Russell’s tour of duty in Haiti, and in any such event not before the inauguration of the permanent President, the office of High Commissioner be abolished and a non-military Minister appointed to take over his duties as well as those of diplomatic representative;

“That, as the Commission found the immediate withdrawal of the Marines inadvisable, it recommends their gradual withdrawal in accordance with arrangements to be made in future agreement between the two governments;

“That the United States limit its intervention in Haitian affairs definitely to those activities for which provision is made for American assistance by treaty or by specific agreement between the two governments.”

WALTER W. VAN KIRK.

National Conference on Church Social Work

THE ANNOUNCEMENT of the conference on church social work, as made in the February BULLETIN, has met with an unexpectedly large response, and there is promise of a gratifying attendance. Sections on The Ministry and Social Work, Dependent Children under Church Care, Social Work by Councils of Churches and Theological Seminaries and Training Schools have been set up. Mr. W. H. Hopkirk, of the Child Welfare League of America, is in charge of the section on dependent children. Professor Albert Z. Mann, of Garrett Biblical Institute, is chairman of the section on seminaries and training schools. Eleven denominational round-table conferences have been definitely arranged.

All the meetings of sectional and denominational conferences will be held at luncheon or during afternoons so as not to interfere with attendance at the great morning sessions of the National Conference of Social Work, as one of the objectives of the church conference will be to have its delegates get the most out of the inspiring sessions and personalities of the larger gathering.

Preliminary studies are being made in preparation for the church conference in the following subjects:

Family Adjustment by Ministers and Churches, by Dr. Robert C. Dexter;

Social Work by Councils of Churches, by Rev. E. A. E. Palmquist;

Social Work Courses in Theological Seminaries, by Professor Albert Z. Mann.

The Federal Council will have an information booth at the National Conference of Social Work, in charge

of Miss Amelia Wyckoff of the staff of the Commission on Social Service. She will arrange a staff of consultants from among the specialists of the denominational groups, who will be at the booth at stated hours to meet inquirers.

Church headquarters will be at the Vendome Hotel.

The organizers of the conference have no idea of stimulating the churches to take over social work. The purposes rather are: (1) to prepare the churches for more effective cooperation in the great undertakings of present-day social work; (2) to develop more competent service in the social work which the churches already do; (3) to arouse the Church to do better its own job of vital spiritual ministry to the individuals and families which the agencies serve.

Further information may be had from the Federal Council’s Commission on the Church and Social Service, 105 East 22d Street, New York.

The general outline of the program is as follows:

Monday, June 9, at 1:00 o’clock, at the Twentieth Century Club
Fellowship Luncheon of Ministers

Presiding: Dr. Worth M. Tippy

“The Pastor’s Use of Case-Work Methods in Family Adjustment,” Address by Professor Frank J. Bruno, Washington University, St. Louis, Mo.

Tuesday, June 10, at 1:00 o’clock, at the Hotel Vendome

Luncheons of Denominational and Special Groups:

Baptist (Northern), Disciples, Congregational, Friends, Methodist Episcopal, Methodist Episcopal (South), Presbyterian Church in U. S. A., Reformed Church in U. S., Universalist, Council of Women for Home Missions, Councils of Churches, National Council of Federated Church Women, Training Schools and Seminaries

Wednesday, June 11, at 1:00 o'clock, at the Hotel Vendome
 Joint Session, National Conference on Social Service of
 the Episcopal Church and the Federal Council of Churches
 Presiding: Dr. Charles N. Lathrop
 How May the Various Communion Be Better Related
 to Social Work?

1. Experience of the Episcopal Church, by Rev. Harold Holt
2. Experience of Local Councils of Churches, by Rev. E. A. E. Palmquist, Philadelphia

Thursday, June 12, at 1:00 o'clock, at the Hotel Vendome
 Luncheon Meeting

Presiding: Professor Henry W. Thurston
 "Dependency of Children Resulting from Industrial Problems," by Miss Myrtle Louise Evans, Executive Secretary, Methodist Orphans' Home Association, St. Louis, Mo.

Thursday, June 12, at 3:00 o'clock, at St. Andrew's Hall, Trinity Church

Joint Session, National Conference on Social Service of
 the Episcopal Church and the Federal Council of Churches
 Presiding: Dr. Worth M. Tippy
 Church and Family

1. "The Church and Family Adjustment," Address by Rev. M. R. Lovell, Mt. Pleasant Congregational Church, Washington, D. C.

2. Report on a Study of Work in Family Adjustment by Local Churches in Various Parts of the Country, Dr. Robert C. Dexter, Department of Social Relations, American Unitarian Association

Thursday, June 12, at 6:00 o'clock, at the Hotel Vendome

Fellowship Dinner

Addresses by Bishop Francis J. McConnell, President of the Federal Council of Churches, and Rt. Rev. James DeWolfe Perry, Presiding Bishop, Protestant Episcopal Church

Friday, June 13, at 1:00 o'clock, at the Hotel Vendome

Luncheon Meeting

Presiding: Dr. Worth M. Tippy
 Discussion of Future Conferences

Friday, June 13, at 3:00 o'clock, at St. Andrew's Hall, Trinity Church

Joint Session, National Conference on Social Service of
 the Episcopal Church and the Federal Council of Churches
 Presiding: Dr. Charles N. Lathrop

1. Spiritual Viewpoint in Social Work, by Dr. John Rathbone Oliver, Baltimore, Md.
2. Spiritual Values of the Family, by Miss Mary S. Brisley, Secretary, Church Mission of Help, Diocese of New York

Special Plans for Ten Days Before Pentecost

IN CONNECTION with the observance of Pentecost, the Commission on Evangelism has sought to create an atmosphere in which something of the same experience that preceded and produced the first Pentecost might again be a reality. That was a personal matter. The power fell "upon each of them." In the conviction that such an experience cannot come except as the reward of full surrender to the will of God, emphasis is being laid on personal heart-searching as to the reason for our failures and surrender to the guidance of the Holy Spirit. To gain a new sense of spiritual values and a desire to live and grow in them; to develop a new love for the things of God and a passionate longing for communion and fellowship with Him—this is what is now being held before church members.

To the end that this Pentecost may be a personal matter with each pastor and each member of the Church, the Commission on Evangelism offers a series of suggested meditations for the ten days preceding Pentecost (June 8). In submitting them, the Commission says:

"We have the story in the Acts of the Apostles of how the first Pentecost came. The disciples returned to Jerusalem and entered into an upper room. The record is 'These all continued with one accord in prayer and supplication.' If such an exercise preceded the first Pentecost, is it not reasonable to sup-

pose that it would be a fitting precursor of a similar experience on our own part? We, therefore, suggest the making of these days days of special prayer and communion with God and with one another, with the one thought in mind of coming so completely into union with Christ that the Spirit of Pentecost may be ours. From such an upper room the Church could reach the world with a new and thrilling evangel."

The topics suggested are as follows:

1. The Promise of Pentecost and the Christ-Defined Mission of the Holy Spirit

Read Joel 2:28-32

Acts 2:17-21

John 7:37-39; 16:7-14

Prayers of thanksgiving that the Holy Spirit has been given. Prayer that the work of the Holy Spirit may be better understood.

2. Pentecost and Prayer

Read Acts 1:4, 14

Luke 11:1-13

Prayer that the spirit of prayer and practice of prayer may come upon the Church in order that it may have greater power.

3. Pentecost and Unity

Read John 17:20-26

Acts 1:14

Prayer that the Church may be more united, and whole communities may unite in prayer for a new

and larger demonstration of the Spirit's power in their midst.

4. Pentecost and the Passion of Jesus

Read Acts 1:3

Acts 2:22-24

Prayer for a deeper and wider experience of the saving, redemptive power of Christ, in human experience and social relationships.

5. Pentecost and Its Results

Read Acts 1:3

Acts 2:37-47

Prayer for a living, vital personal experience of the Holy Spirit in the hearts of believers.

6. Pentecost and Program of the Kingdom

Read Acts 1:8

Acts 11:1-8

Prayer for all nations that Christ may be known unto the ends of the earth.

Prayer for missionaries, evangelists, teachers and pastors.

7. Pentecost and Witnessing

Read Acts 1:8

Acts 2:14; 38-41

Acts 8:4

Prayer that all believers in Christ may become witnesses for Christ by their *lives* and by their *words*, and by their *deeds*.

8. Pentecost and Its Message

Read Acts 1:3, 8

Acts 2:11, 16; 25-33

Prayer that the message of the Gospel which meets the eternal need of the human heart may be everywhere proclaimed.

9. The Holy Spirit Hindered

Read 1 Thess. 5:19

Acts 7:5

Eph. 4:30

Prayer for the Church of Christ that she may be cleansed and purified by the Holy Spirit.

10. The Holy Spirit Glorified

Read Acts 2:41-42

Acts 9:17-19; 30-31

Acts 10:44-45

Prayer that multitudes of souls may be brought to the saving knowledge of Christ.

Reception to Japanese "Envoys of Gratitude"

DURING the last week in March, 1930, great celebrations took place in Tokyo and Yokohama on the completion of the colossal reconstruction programs that have been carried on since the Japanese earthquake of 1923. The cities that had been largely destroyed by earthquakes and terrible conflagrations have been almost completely rebuilt.

Five young Japanese women have come as "Envoys of Gratitude" to express to the American people the appreciation of the people of Japan for the help rendered at the time of their distress. The United States contributed about twelve million dollars at that time.

It is to bring to America in a dramatic way Japan's



JAPANESE "ENVOYS OF GRATITUDE" WELCOMED BY MAYOR OF LOS ANGELES ON ARRIVAL IN AMERICA

expression of gratitude and goodwill that the *Jiji Shimpō*, one of the great dailies of Tokyo, has sponsored this unique delegation. They landed in San Francisco on April 2, and have made a triumphal tour of America's principal cities. In Washington, they were received by President Hoover at the White House. A luncheon was given by the American Red Cross and a reception by the Chamber of Commerce.

The Federal Council of Churches was happy to have the privilege of entertaining the Japanese guests at luncheon on April 23, at the Women's University Club in New York. Dr. Sidney L. Gulick, Secretary of the Commission on International Justice and Goodwill, presided. After the Message of Gratitude had been given by Miss Kimiko Ashino, Dr. William P. Merrill responded on behalf of the churches of the United States. The occasion was honored by many distinguished leaders in our churches.

The Japanese "Envoys" gave distinction to the occasion by wearing their beautiful native costumes. In the reception room, two of the handsome Japanese Doll Ambassadors of Goodwill also helped to make the scene colorful.

Quadricentennial Pilgrimage to Augsburg

Among many other events designed to commemorate the four-hundredth anniversary of the publication of the Augsburg Confession, culminating on June 25, will be an historic pilgrimage to Augsburg under the auspices of a committee of American clergymen, representative of various Protestant bodies.

A most interesting itinerary has been worked out, including visits to the places associated with the ministries of Calvin and Huss as well as that of Luther, and comprising many cities interesting as centers of culture and art. The most beautiful parts of Switzerland and Austria are on the route of the pilgrimage, and a visit to Oberammergau for the Passion Play is included.

The party will sail from New York on June 6, disbanding in Berlin on July 4, the members returning home via London at any time desired. Anyone interested in taking advantage of this opportunity to make a delightful trip with a noteworthy group may obtain particulars from the American-European Travel Bureau, 100 Fifth Avenue, New York.

The Federal Council of Churches has been especially invited to be represented at the ceremonies at Augsburg. Announcement of the American churchmen who will be its representatives may be expected in the next issue of the BULLETIN.

Ministers' Associations More Closely Linked to Federal Council

AS A MEANS of stimulating larger interest in church cooperation in the smaller communities where councils of churches do not yet exist, the Federal Council is inviting ministers' associations throughout the country to become related in a friendly, co-operative way with the Federal Council of Churches. The program is being carried out in the closest cooperation with state councils of churches, in the areas where such organizations exist.

It is hoped that this new relationship will establish vital contacts between local groups of ministers and the Federal Council in such a way as to link up the ministers' associations in various parts of the country with one another and with the federated program.

Correspondence may be addressed to the Federal Council's Department of State and Local Federation.

Personal Religion No. 13

A METHOD OF PRAYER

The following method of prayer I have found most helpful, practiced before retiring at night or soon after rising in the morning.

1. *Relax.* Rest upon God. Allow the petty interests, prejudices and passions of the hour to fall away as you are lifted and sustained.

2. *Aspiration.* Open the mind to the vast unexplored possibilities for good which may be found on the highest way of life.

3. *Face the big problem.* View it squarely, try to see through it and get it in right perspective. Wait thus before it.

4. *Self-examination.* Search your habits, mental attitudes, past experiences, to see what change should be made in yourself. Never stop with the evil, but ascertain what good corrective habit or mental attitude you need.

5. *Statement of need.* State in accurate, affirmative language this required habit or mental attitude.

6. *Repetition.* Repeat several times this statement of the new habit or mental attitude that is required, the while resting resting upon the sustaining might of God.

HENRY NELSON WIEMAN

(in "I Believe in Prayer," edited by Sydney Strong. Coward-McCann Co.)

Reprints of above quotation furnished to any who care to use as correspondence enclosures. Address FEDERAL COUNCIL BULLETIN, 105 East 22d Street, New York. Indicate how many copies desired; order by number and enclose 10 cents per doz., 75 cents per C, \$7.00 per M.

Training the Ministers of Tomorrow in Cooperation

REPORTS coming from universities and seminaries visited by Dr. Charles Reed Zahniser during recent months in connection with the experiment being made by the Federal Council of Churches in the way of affording opportunities for more adequate instruction in the values and techniques of interchurch cooperation, indicate that the undertaking has been a wise one. Letters and other comments coming to the Council speak in high appreciation of it. "We have never," says a university dean in a typical letter, "had messages more timely and suggestive." Similar comments from all sides seem quite fully to confirm the conviction back of the enterprise, that there is a real need for such instruction to be provided.

This new work grew out of a rather emphatic demand voiced at the Quadrennial Meeting of the Federal Council in Rochester that better training of this kind be provided for men entering the ministry. This demand came particularly from persons active in cooperative church work in all parts of the country. It was urged that, while the success of cooperative enterprises depends largely on the pastors, the fact is that most men are now entering the pastorate with practically no training in such enterprises. Executive secretaries of city and state councils of churches quite commonly found that they had to furnish this training themselves for the pastors on whom the success of the Council's program depended. More than that, just about the time a corps of committee leaders was secured who really understood what it was all about, half of them would be transferred out of the city and the work would all have to be started anew with another set of men.

It was further argued that adequate training of this kind could hardly be expected from instructors in other lines at institutions which in their very nature are concerned primarily with equipping men for leadership in their own churches. Much of the cooperative program has now developed real techniques, so that the young men should have the advantage of instruction and consultation at the hands of someone of extended experience in the actual work of such agencies. The outlook in many features of program is quite different when approach is made from the viewpoint of community needs than when made from that of the single parish. As the number of local councils of churches increases, it is highly important that the ministers who are to figure in them shall be sufficiently familiar with the best methods which have been developed in recent years to avoid the errors which in not a few instances hitherto have wrecked well-intentioned enterprises. Since this growing body

of information is assembled in the agencies heading up in the Federal Council, it has been felt that the Council has a direct responsibility for providing a teaching service. It was in response to this sentiment that the Federal Council secured the services of one of the most experienced of the executive secretaries in local councils of churches, Dr. Charles R. Zahniser.

Dr. Zahniser's work during the second part of the seminary year just closing has been chiefly in the Middle West and South, following more extended work during the fall semester at Boston University, where a special training course was provided for persons looking forward to staff positions in cooperative Christian agencies. Something over a score of institutions have been reached during the year, including Butler, Duke, Fisk, Oberlin and Vanderbilt Universities; Bonebrake, Naperville, Omaha and Western (Ref.) Seminaries; and a number of colleges having biblical training schools. The effort this year was to concentrate on the smaller institutions and those more remote from the metropolitan centers in which cooperative enterprises are more highly developed. In most cases, a week was spent at a seminary or university, with week-ends at colleges. At the former, usually two courses of daily lectures were given, one on programs of community service and one on community-wide evangelism.

Plans are now being worked out for the continuance of the work next year. During the summer Dr. Zahniser will be used in a number of chautauquas and pastors' conferences.

May 25 Marks Special Interest in Rural Church

The liturgical churches devote four days each year, the fifth Sunday after Easter and the three days immediately following, to special prayers to God for His blessing on the fruits of the soil. These have been known from early times as the Rogation Days.

Those who are deeply interested in the problems of the rural church today think of Rural Life Sunday, which coincides with the old Rogation Day, and this year falls on May 25, as a natural development of the ancient practice. The Episcopal Church, through its General Convention, has recommended a new and larger observance of the Rogation Days; and the Home Missions Council and the Federal Council are reinforcing the essentials of the plan among other bodies. The Foreign Missions Conference is also in-

terested from the standpoint of agricultural missionary work.

At the meeting in Ames, Iowa, October 17-20, 1929, of the American Country Life Association, the section on "Church and Rural Life" approved the observance of Rural Life Sunday and urged groups of every sort to cooperate in making the day fulfill its possibilities for the rural life of the world.

Some have wondered if there were real need for a Rural Life Sunday. In spite of the unprecedented prosperity of our country and the manifestly better economic conditions that obtain today, there are countless thousands of farm, ranch and village people who

have scarcely the bare necessities of life. The churches need to bear such conditions in mind.

Still more important for the churches are the human elements in our rural life. The most important problem is not the breeding of better cattle, nor the growing of heavier wool, but the training of character and the enlightenment of the mind. And Rural Life Sunday is meant to direct attention to these needs.

Requests for information, copies of the pamphlet of suggestions and such assistance as the Committee can give should be addressed to Rev. H. W. Foreman, Chairman, c/o Home Missions Council, 105 East 22d Street, New York.

Eastern Churches and Y. M. C. A. Plan Together

ONE of the most significant meetings in a world of ecumenical movements has been held in Athens, Greece, this spring. It is almost unique in history. Together with its predecessor, held two years ago in Sofia, it represents the first experience of a world organization in meeting with representatives (although unofficial) of all the Eastern Orthodox Churches, to discuss better methods of cooperation. The world organization was the World's Committee of the Y. M. C. A., whose chairman, Dr. John R. Mott, convened and presided at the meeting.

As reported by Donald A. Lowrie, of Prague, it was a varied group which came together in Athens. Eastern hierarchs with voluminous robes and silver staffs were there, together with men in the business clothes of the modern West. It was varied in the languages used. No less than five were necessary, in order to have all present share in all the deliberations. But the meeting had one main problem and it confined its work to that with commendable industry: How can the Young Men's Christian Association in Orthodox lands work in more effective collaboration with the Church?

A section of the "Findings," dealing with work for youth, shows the trend of thought:

"The Y. M. C. A. should foster those ways and means which have been found to be most fruitful in deepening the religious interest of youth, in strengthening their faithfulness and attachment to the Church, and in having their lives dominated by the motives and spirit of Christian service, for example:

"The encouragement of the youth in the formation, under the spiritual guidance of the Church, of groups and brotherhoods for fellowship; for the deepening of spiritual life; for mutual encouragement, especially when necessary in suffering for Christ; and for giving expression to their religious convictions in service to others.

"Apologetic activities such as lectures, discussions and the production and circulation of literature.

"The formation of groups for the strengthening of church consciousness by the study of the lives of the Holy Fathers and Saints, of the Liturgy, of the Holy Scriptures and traditions, and also of Christianity as contrasted with other systems of thought and faith.

"The organization and conduct of retreats, conferences, camps and pilgrimages to holy places, where young men and boys will be brought into intimate contact with Christian personalities whose lives and messages are calculated to make the most helpful and abiding spiritual impression."

To have the Eastern Churches adopting all the most useful methods of the youth work of the Christian West, camps and conferences, study groups and discussions, is something which even ten years ago would have been unlikely, to put it mildly. That these methods, under lay leadership, are being used in all Orthodox lands today is a clear refutation for the oft-urged criticism that the Eastern Church is not adaptable, that it could never change to meet changing modern conditions.

Few Y. M. C. A. programs in America include a study of "the Liturgy" or "the Lives of the Holy Fathers and the Saints." The inclusion of these in the Findings is not pure sentiment. Some of the spiritually most powerful groups in Y. M. C. A. work in Orthodox lands, producing leaders in the most practical forms of Christian service, have centered their study on just these things. Nothing could demonstrate better the success of the leaders of the Y. M. C. A. in these Orthodox lands at helping to develop a movement which is not American or British, but truly indigenous.

The conference represents a new stage in the increasingly fruitful relationships between Eastern and Western Christianity.

Unemployment Viewed as Problem for Churches

IN RESPONSE to the appeal of the Social Service Commission that the churches of the country give special attention to the problem of unemployment in their services on Sunday, April 27, this question received earnest consideration in many churches. The lines of immediate effort which were stressed were: first, the augmenting of contributions to the social agencies which have been under unusual strain this winter to care for the families of those who have been out of work; second, the request that church members so far as possible provide part-time work in their homes and business places and apply to one of the free employment agencies of the city for men. Many councils of churches, including New York, Washington, Detroit, Philadelphia, Minneapolis, Toledo, Chicago and others, sent special letters to all of the ministers in the city, requesting their cooperation.

In addition to issuing resolutions on the subject of unemployment, printed in last month's BULLETIN, with the request that ministers read them from their pulpits on April 27, the Social Service Commission has voted to set up an important conference in Washington, D. C., next December for a thorough study not only of immediate measures of relief but of more permanent solutions for unemployment. At this conference, outstanding students of this subject will be asked to speak, including prominent employers who have worked out plans for stabilizing their business, government officials, labor leaders, social science professors, and churchmen. The cooperation of the Jewish and Catholic groups will be sought.

The National Unemployment League issued an appeal to chambers of commerce, labor groups, and civic organizations, as well as churches of all faiths, to observe Sunday, April 27, as Unemployment Sunday and has appealed for support of the Wagner bills now before the Senate, providing for adequate statistics on unemployment, increased facilities for free public employment exchanges, and the long-range planning of public works.

Religious Education and the Liquor Problem

The New York State Council of Religious Education has formed a committee to work out a program of education concerning the liquor problem, for children, youth and adults respectively. Some study has already been made of the situations in which this problem enters the experience of children, and plans are under way for developing educational procedures

in vacation schools, weekday schools and Sunday schools.

Similar studies are being made of the problem as it confronts youth. Discussion groups have been set up in which young people have been led to face the problem in its various aspects and to formulate their own ideals on the basis of adequate information. Another committee is at work upon discussion outlines and study courses for adult groups.

It is hoped by this means eventually to bring local churches, and if possible the entire community, to face the liquor problem seriously and to develop intelligent attitudes toward its social control. In view of widespread manifestations of partisanship, it would seem that no better service could be rendered by individual churches, ministers' associations, and local councils of churches than to build up a broad program of education concerning a problem which is not likely to be fully solved for some time to come.

The new report of the Health Committee of the National Education Association and American Medical Association gives some very valuable material regarding education in temperance and narcotics. This report is not yet in print, except in mimeographed form. Chapter 6, Section E, contains the discussion on alcohol.

HELPING YOUTH TO PREPARE FOR MARRIAGE

In cooperation with the leaders in young people's work in several denominations, the Federal Council's Committee on Marriage and the Home is preparing a course of study and discussion for young people on problems involved in marriage and family life. Rev. Benjamin S. Winchester, the Educational Secretary of the Council, is working out in detail the specifications for such a discussion course and, in this connection, has the assistance of a special committee made up of representative leaders of young people's societies, Sunday schools, the Christian Associations and the American Social Hygiene Association.

A considerable body of material has been assembled upon these topics, gathered from various recent writers on marriage and the home. The Committee has worked out suggested outlines of procedure for a discussion group upon several of these topics, and it is expected that outlines on the remaining topics will be completed in time for the whole study to be released for experimental use in summer conferences this year. It is then planned, in the light of this experience of the summer, to revise the course and make it available in published form.

Conferring on Plans for Missionary Support

The representatives of the promotional departments of fifteen denominations met at the Schaff Building, Philadelphia, the headquarters of the Reformed Church in the United States, under the general auspices of the Federal Council of Churches on April 10, to consider together plans for developing stronger support for the missionary and benevolent program of the churches. The Chairman of the Conference was Rev. Ralph A. Ward of Chicago, the Executive Secretary of Methodist World Service.

The keynote of the gathering was sounded in an address by Rev. C. C. Merrill, Executive Secretary of the Congregational Commission on Missions, who deplored the tendency to think of church work in terms of salesmanship and urged that giving should be stimulated through the placing of a more pronounced emphasis on the enrichment of the people's spiritual life.

The pros and cons of the so-called unified church budget, which would group all the finances of the local church, including current expenses and missionary support, in a single fund, called forth much discussion and led to a decision to make this a major subject for discussion at the conference next year.

On April 11, the promotional representatives met in joint session with the Religious Publicity Council, the new organization made up of the publicity executives of the denominations, under the chairmanship of Rev. Herbert D. Rugg. There was an extensive round-table conference on better publicity methods with reference to the daily press, the religious press, pamphlets, radio, etc. There was a general feeling that the constructive values of publicity had not been sufficiently recognized by the churches or given adequate support.

Visitation Evangelism under Cooperative Auspices

That it is possible by a cooperative approach to carry on a highly successful program of evangelism without the resort to any sensational features was demonstrated again by the campaign of visitation evangelism which has been brought to a successful conclusion in Chicago. At a jubilee service, held at the Auditorium Theatre on March 30, 3,000 Christian men and women, representing 179 congregations of seventeen different denominations, who had taken an active part in the visitation program, came together to express their gratitude for the privilege of such an unusual service.

The result of the combined efforts carried on under the auspices of the Chicago Church Federation is

about 15,000 new members won to the Chicago churches.

The campaign was under the direction of Rev. A. Earl Kernahan, whose admirable work in connection with several other federations of churches is well known.

The bulletin of the Chicago Church Federation summarizes as follows some of the lessons learned from the recent campaign of visitation evangelism:

"1. That it is possible for the Protestant churches of Chicago to work together when a common workable program is presented. Where can there be a greater challenge for a common cause than that of Jesus when He said, 'Go ye and make disciples'?"

"2. The value of cooperation. We somehow feel that if 179 churches, banded together in eighteen communities, could by united effort gather in 15,000 souls, after having made a preliminary survey of 500,000, there is no limit to what a thousand Protestant churches in Chicago would be able to do. This leads us to say—

"3. We hope that the organization now set up may be kept intact until 1932, when a city-wide movement

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昭和三十二年六月四日

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will be launched under the direction of the Commission on Evangelism of the Chicago Church Federation and that the program and terms may be such that every church in the Chicago area will be enlisted for a city-wide survey and visitation evangelism program."

A similar campaign of visitation evangelism was carried on in Washington, D. C., in April, sponsored by the Council of Churches of that city, with about 130 different congregations cooperating.

VETERAN FEDERATION LEADER RETIRES



E. TALLMADGE ROOT

Rev. E. Tallmadge Root, who has served the Massachusetts Federation of Churches as Executive Secretary since 1904, and who holds the record for length of service in church federation work, has announced his decision to retire from the post at the end of this year.

Dr. Root feels that, as he has already served for more than twenty-five years, a longer time than any federation secretary in the country, he desires to lay down his heavy and increasing executive duties while still in good health and vigor, that he may carry out other plans which have long been put aside.

The Executive Committee of the Federation has assured Dr. Root that it has canvassed its constituency and that everyone desires him to continue, but has finally acceded to his request.

In accepting the resignation, the Executive Committee adopted the following resolution:

"Dr. Root has been so long and so intimately a part of this work that it is difficult for us to think of the Federation without him. In every true sense he was its author, as he has been the chief factor in its continued and growing success.

"That the Federation should now courageously face the future without him is the best possible testimony to the stability of the organization established by him.

"With the efficiency of a wise administrator, he has ever displayed the mood of the prophet. He has manifested a painstaking industry and has led in cooperative activities which have influenced the whole church

life of America. His self-sacrifice and devotion to the cause have been a constant inspiration to his associates. His courage in the face of difficulties has always been matched by the patience he has displayed in their solution. He has been a leader, not only in Massachusetts, but in federation work throughout the Nation. . . .

"It is our confident expectation that his release from the arduous duties of this office will permit him to continue his service to the Church in an ever-enlarging ministry."



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German Leader Tells What European Churches Want from America

PROFESSOR D. ARTHUR TITIUS, of the University of Berlin, Chairman of the International Social Institute at Geneva and one of the leaders in religious thought on the Continent, is now in this country. Speaking recently to a group convened by the Federal Council's Commission on the Church and Social Service, Dr. Titius outlined the kind of cooperation the European churches need from America. He said in part:

"One and all, the Christians of Europe are pleased that the American churches have stepped out from what has seemed to us their isolation, and we all eagerly desire to make this association with them lasting and ever closer. The evangelical churches of the whole world, joined with the old Orthodox Churches, must stand together in order to give the greatest possible strength and expansion to the work which they in common are carrying on in the service of our Master.

"I should like to speak especially about 'Life and Work,' because here we can see at a glance a specific example of work which cannot be successfully done without the interest and help of our American brothers. The first thing which I think necessary is that the Federal Council shall send a permanent research worker to the Geneva Institute, an active young man, if possible, with not only theological, but also social and economic training, who would have a share in the research work of the Institute and would see to it that economic points of view and conditions, as they exist in the United States and as they engage the attention of the churches there, have expression and exert an influence in the Institute and its findings. That would not only be a help for the work of the Church in Europe, but it would also have an advantage for the churches of America, because they would receive through the cooperation of their representative a more accurate knowledge of the ecclesiastical, social and economic conditions in Europe.

"A second point to which I should like to turn your attention is the cooperation of men from the natural and social sciences with those of the churches. It was decided to make an effort in this direction, because the problems of social life, the training of youth, the economic sphere, international affairs, can be understood and mastered only through the cooperation of the Church with national economists, educators, physicians, biologists, etc. It is necessary to seek such cooperation in every country if such an international structure is not to be left hanging in the air. The work of the Church in America will itself be benefited by such an association.

"I speak, in the third place, in behalf of the journal, *Stockholm*, organ of the 'Life and Work' movement. Many noteworthy articles, including some from Americans, have appeared in it; the last issue carried a very instructive article about the German war debt. I wish that this journal could have more regular readers in the United States than it has, that there might be more good articles by American churchmen and scholars and that you would also help more largely to bear the expenses of the publication. It seems to me that it would be a great loss to 'Life and Work' if the publication of this journal should be discontinued. We should lose thereby a powerful organ of scientific information and a close mutual bond.

"Finally, may I take up another immediate practical question? In connection with the European Relief Bureau the idea has arisen of founding a credit association, which shall supply needy congregations and welfare organizations of the Church with credit for their undertakings at the lowest possible rates of interest. Swiss bankers have worked out a constitution for such an association, and the Continuation Committee of 'Life and Work' has welcomed the whole idea. It would be very desirable if this endeavor should now find strong support in America. The prosperity of the United States is the great hope of the churches of Europe in this regard."

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EDUCATIONAL EXTENSION SERVICE, Ithaca, N. Y.

Honor Roll Shows Forty-three States Free of the Lynching Evil

IN ITS eighth annual Honor Roll of states free of lynching, the Commission on Race Relations of the Federal Council of Churches shows that forty-three states had a clean record in 1929. While this number shows no increase over 1928, when 43 states were similarly recorded as free of the lynching evil, it shows a decided increase in comparison with the second year of the keeping of the Honor Roll, 1923, when only 39 states were free.

According to the 1929 records of Dr. Monroe N. Work of Tuskegee Institute, there were ten lynchings in 1929; and twenty-seven instances in which officers of the law prevented lynchings. In twenty-four of the cases the prisoners were removed or the guards augmented or other precautions taken.

The states free of lynching over a period of years are as follows:

States that have NEVER had a lynching:	
Massachusetts, Connecticut, New Hampshire, Rhode Island and Vermont	5
States that have no record of lynching since 1886:	
Maine and New Jersey	2
States that have no record of lynching for the past twenty-five years:	
Delaware and Wisconsin	2
States that have no record of a lynching for the past twenty years:	
Michigan, Nevada, Indiana and Iowa	4
States that have no record of a lynching for the past fifteen years:	
Idaho, Maryland, Pennsylvania and South Dakota...	4
States that have no record of a lynching for the past ten years:	
Arizona, New York, North Dakota, Montana, Oregon and Wyoming	6
States that have no record of a lynching during the past five years:	
California, Colorado, Kansas, Minnesota, Nebraska, Washington, West Virginia, Oklahoma, North Carolina and Illinois	10
States that have no record of a lynching during the past two years:	
Alabama, Ohio, Utah, Georgia, South Carolina and Virginia	6
States that have no record of lynching in 1929:	
Arkansas, New Mexico, Louisiana and Missouri	4

leaders for the French churches. It is gratifying to know that the full amount will be available.

An effort is being made by the Central Bureau for Relief on behalf of the Protestant Foyer of Belleville, Paris. This projected Protestant community center is located in the heart of a very squalid industrial district and has wonderful potentialities for Christian service to the French people and especially the children in that section of the city. Mr. and Mrs. Fernand Dominicé have come from France to assist in enlisting the aid of our churches and church people.

To Study Racial Problems in Africa

Dr. George E. Haynes, Executive Secretary of the Commission on Race Relations of the Federal Council of Churches, sailed on April 9 for South Africa for special work along interracial lines. He goes as a consultant in connection with the extensive survey now being made of all the work of the Young Men's Christian Associations and Young Women's Christian Associations in foreign lands.

While in Africa, Dr. Haynes will also make visits to missions of several of the churches in Portuguese Angola and in the Belgian Congo. The trip to Angola and the Congo is for special study of certain phases of the social life and has been made possible by a fellowship grant from the Julius Rosenwald Fund.

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French Seminary Receives Aid

The Committee directed by Rev. John A. Maynard, which has been raising funds in this country for the benefit of the Paris Protestant Theological Seminary, reports that it has now succeeded in reaching its goal of \$50,000. The Seminary has done great things for French Protestantism and has produced remarkable

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Seminaries Cooperate in Training of Rural Pastors

AN IMPORTANT new step in theological education has been taken this year in the organization of the Interseminary Commission for Training for the Rural Ministry. Five theological seminaries situated in New England—Bangor Theological Seminary, the Boston University School of Theology, the Hartford Seminary Foundation, Newton Theological Institution, and the Yale Divinity School—are cooperating in the work of this Commission, to which John D. Rockefeller, Jr., has given the funds for three years of experimental work.

Ralph S. Adams, Superintendent of the Department of Country Life of the Board of Home Missions of the Reformed Church in the United States, has been elected Director of Research and Service for the Interseminary Commission, and Associate Professor of Rural Church Work at Bangor Theological Seminary. Dr. Malcolm Dana, who has been Director of the Town and Country Department of the Congregational Church Extension Boards, becomes Associate Professor of Rural Church Work at Hartford Theological Seminary and at the Yale Divinity School, devoting one semester to the work of each institution. Professor Charles M. McConnell, who has been in charge of the Rural Church Department at the Boston University School of Theology, will divide his time for the next three years between the Boston School and Newton Theological Institution.

At the end of the three years of cooperative work, the plan is to add men to the staff until, in the sixth year, each of the constituent institutions will have one man giving his full time to this work and a sixth man will serve as Director of Research and Service.

The organization of the Interseminary Commission for Training for the Rural Ministry marks a distinct advance in theological education. It sets up a working cooperation in the field of the curriculum within a group of theological seminaries which touch the life of practically all of the Protestant denominations. It definitely assumes the point of view that training for the ministry should be in part through practice or through what may be called clinical procedures. In this respect the work of the Interseminary Commission may contribute also to a reshaping and vitalizing of the whole process of theological education.

The Chairman of the Interseminary Commission for Training for the Rural Ministry is Dean Luther A. Weigle, of the Yale Divinity School; the Secretary is Professor Marion J. Bradshaw, of Bangor Theological Seminary; and the Treasurer is George Parmly Day, Treasurer of Yale University.

World Essay Contests

Under the auspices of the American School Citizenship League, two sets of prizes are offered for the best essay in one of the following competitions:

1. *Open to Students in Normal Schools and Teachers' Colleges*—on the subject, "The Teacher's Opportunity to Strengthen the Kellogg-Briand Pact."
2. *Open to Students in Secondary Schools*—on the subject: "How Would World Peace Benefit the Youth of the World?"

Three prizes of seventy-five, fifty and twenty-five dollars will be given for the three best essays in each competition. The contest closes on July 1, 1930.

Full information may be had by writing to Dr. Fannie Fern Andrews, 295 Commonwealth Avenue, Boston, Mass.

Editors of the Religious Press Meet

While the BULLETIN is in press the annual conference, under the auspices of the Editorial Council of the Religious Press, is being held at the Hotel Washington, Washington, D. C., April 29 and 30.

This occasion brings together the editors of many of the leading church publications of the country for an interchange of experience on common problems and the discussion of editorial policies.

The chairman of the gathering is Rev. Paul S. Leinbach, Editor of the *Reformed Church Messenger*. The chairman of the Committee on Arrangements is Dr. John van Schaick, Jr., of the *Christian Leader*. The Editor of the FEDERAL COUNCIL BULLETIN is Secretary of the Editorial Council of the Religious Press.

MORE MONEY FOR MINISTERS

In a service consistent with the dignity of the ministry you can earn from \$100 to \$200 a month in addition to your regular salary. Work is for and with young people. Local adults assist willingly. Others now in the service are doing well. Write at once to **Edward Amherst Ott**, giving detailed personal history in first letter.

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VACANCIES IN THE CHAPLAINS' RESERVE

The General Committee on Army and Navy Chaplains is inviting the younger men in the ministry to apply for service in the Chaplains' Reserve of the Army. Opportunity is offered for fifteen days' active duty, with pay, during the summer months for Reserve Chaplains desiring and applying for such service. This is usually in connection with training camps and affords Reservists interesting contacts with troops and chaplains stationed at the various Army posts.

At the present time, the Chaplains' Reserve numbers in the neighborhood of 1,200 members, which is somewhat below the authorized allowance. Members of the various religious bodies are invited to apply for the vacancies, or at least to write to the Chief of Chaplains, War Department, Washington, D. C., or Rev. W. L. Darby, Secretary, General Committee on Army and Navy Chaplains, 937 Woodward Building, Washington, D. C., for further particulars and for information concerning the advantages to be had from service in the Chaplains' Reserve.

Y. M. C. A. To Study Message and Purpose

A commission to re-study and re-state the message and purpose of the Young Men's Christian Association and to make suggestions as to ways in which that purpose can be more effectively carried out today, was appointed by the last meeting of the National Council of the Y. M. C. A. and is already at work. The chairman of this commission of forty-six men is President William J. Hutchins of Berea College, Kentucky. Among other clergymen and educators serving upon it are President Clarence A. Barbour, of Brown University; Dr. Cleland B. McAfee, of the Presbyterian Theological Seminary; Bishop Francis J. McConnell; Professor William Adams Brown, of the Union Theological Seminary, and Dean Luther A. Weigle, of the Yale Divinity School. Dr. Cavert of the Federal Council is also a member. Laymen are well represented, including both Association secretaries and business and professional men.

The commission is to report at the next meeting of the National Council of the Y. M. C. A. to be held in October, and its report is expected to attract wide attention.

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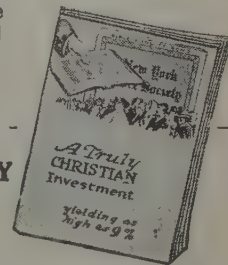
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Glimpses of Interdenominational Life

Illinois Holds Interracial Conference

At the first State Interracial Conference for Illinois, held in Chicago, March 24-25, delegates from twenty-two towns and cities discussed in a two-day session the general interracial conditions in the state. Facts were brought out on the limited opportunities for Negroes in industry, the interest of the Church in the economic status of the Negro, the evidences of improvement in new opportunities gained by Negroes in business, trade unionism, etc., and the increased civic recognition given to Negroes.

A Continuation Committee was appointed to carry forward the suggestions initiated by the conference, and a Committee on Findings rendered a report with helpful recommendations for the communities of the state.

The conference delegation, numbering ninety-five, represented twelve denominations and a number of social agencies, with consulting members from the Federal Council and other national organizations.

Cleveland Federated Churches Have New Leader

Rev. Don D. Tullis, whose success in building up the program of church federation in Buffalo, N. Y., is well known throughout the country, on May 15 will succeed Rev. E. R. Wright, who has resigned as Executive Secretary of the Federated Churches of Cleveland, Ohio. One of the many encouraging phases of Dr. Tullis' effective work in Buffalo has been the recent merger of the Erie County Sunday School Association with the Buffalo Council of Churches, in the interest of a more fully coordinated religious education program for the city.

"Religion in a Changing World" Theme of R. E. A.

At the annual meeting of the Religious Education Association, held in Cleveland, Ohio, April 23-25, the program centered around a consideration of the adaptation of the Church to the sweeping changes that have taken place in the modern world. At the opening session, the addresses dealt with the following themes:

The Nature and Significance of *Mores*, by Ellsworth Faris, of the University of Chicago.

Some Major Characteristics of Our Changing Civilization, by Professor John Herman Randall, Jr., of Columbia University, New York.

Are the Churches Aware of Their New World?, by Dr. Samuel McCrea Cavert, of the Federal Council.

On the following morning there was a more detailed review of what the past

ten years have shown with regard to changing methods and functions of city churches, changing conditions in family life and the effect of our changing *mores* upon the individual personality. Sectional gatherings dealt with the method and message of the ministry in the light of the new situation, with religious problems on the college campus and with methods of religious education and character development through public schools.

Eastern New York Leaders to Confer

On May 6, under the auspices of the New York State Council of Churches, at the First Methodist Church, Albany, N. Y., there will be a Continuation Conference to consider further the responsibility and opportunity of Protestantism in thirteen counties in the eastern part of the state. The Home Missions Council and local denominational leaders have cooperated in assembling material through field studies, which will be presented for consideration at the meeting.

Dr. Hermann N. Morse and Dr. W. R. King of the Home Missions Council, A. K. Getman of the State Department of Education and Rev. Charles E. Vermilya, Executive Secretary of the New York State Council of Churches, will act as discussion leaders. The aim of the conference is to provide a means by which laymen, pastors and administrators of the different denominations may consider the facts and plan together to provide the most adequate service for every community.

Among the questions to be considered are the following:

What and where are the overlooked needs?

How can effective service be provided for unmet needs?

Are there possibilities for extending the influence of the churches in definite geographical regions through a closer cooperation of the churches?

United Pre-Easter Services Held by Church Councils

The remarkable audiences secured by the united services held in other years in many cities under the auspices of the local councils of churches during the pre-Easter period have led to a widespread adoption of this program. In practically all the larger cities of the country great midday meetings of a distinctly evangelistic or spiritual character were held for periods of varying length during the Lenten season. In some cities like Cleveland, daily services were held regularly during the whole Lenten period. In other cities, they continued for two or more weeks. Generally, the meetings were held in some centrally located theatre.

In other cases, the meeting place was a large downtown church. As speakers the councils of churches have been able to secure some of the foremost religious leaders of the country. In several cases, provision has been made for broadcasting the addresses over the radio.

In a few cities, notably, New York, Brooklyn and Kansas City, Easter morning sunrise services were arranged by the councils of churches.

Tuskegee Head Receives Harmon Award

On April 22, Dr. Robert R. Moton, Principal of Tuskegee Institute, was the recipient of the Harmon Award for Distinguished Service in the cause of better race relations. The award was conferred by Secretary of the Interior, Ray Lyman Wilbur, at a meeting in the First Congregational Church, Washington, D. C., under the auspices of the Committee on Race Relations of the Washington Federation of Churches. Dr. Anson Phelps Stokes, Chairman of the Committee and Canon of Washington Cathedral, presided.

The award consists of a gold medal and an honorarium of \$1,000. Dr. W. W. Alexander, of Atlanta, and Julius Rosenwald, of Chicago, have been previous recipients of this honor. Major Moton is the first Negro to be thus recognized.

London Honors Dr. Mott

Seldom has a Christian leader been accorded a more signal honor than Dr. John R. Mott, Chairman of the International Missionary Council, received in London on April 3. A ceremony in his honor was held at the Mansion House, presided over by the Lord Mayor, and attended by some of the most distinguished figures in British public life. The Archbishop of Canterbury and the American Ambassador, Charles G. Dawes, expressed appreciation of the work which Dr. Mott has done in the field of world Christianity. Dr. Mott is now holding conferences on the missionary program with church leaders in various European countries.

Washington Federation To Hear Bishop McConnell

At a meeting of the Washington Committee of the Federal Council to be held on May 5, several hundred leaders of all denominations will come together at a luncheon at the Mayflower Hotel, to hear Bishop Francis J. McConnell, President of the Federal Council. On the evening of the same day, the official meeting of the Federation will be held, marking the tenth anniversary of its organization. Again Bishop McConnell will be the speaker.

England and America Exchange Preachers

In accordance with the custom of several years, an exchange of preachers is being effected for the summer months between Great Britain and the United States. The following five visiting preachers from England will be heard in several of the leading pulpits of this country:

Dr. T. Rhondda Williams, Union Church, Brighton.

Dr. Howard Partington, Addison Street Congregational Church, Nottingham.

Dr. Dugald Macfayden, Bramble Bank, Arlington Lane, Letchworth, Herts.

Dr. Arthur Howard, Presbyterian Church, Wavertree, Liverpool.

Dr. Alexander Thomson, Congregational Church, Guildhall Street, Canterbury.

A group of fourteen American clergymen are also to be filling preaching engagements in Great Britain during the coming summer, in connection with arrangements made by the Committee on Interchange, which is maintained jointly by the World Alliance for International Friendship through the Churches, the Church Peace Union and the Federal Council of Churches.

Missionary Council Studies Religious Liberty

Developments in various parts of the world lend special timeliness to the recommendation of the Jerusalem meeting of the International Missionary Council that there should be "a study of the relation of the principle of religious freedom to the rights of minorities." The officers of the Council have been studying the question and are preparing factual statements dealing with conditions in various countries which virtually nullify the individual right of religious liberty. They are now planning to bring together groups of prominent jurists, historians and missionaries who are acquainted at first hand with the actual situation in various countries, with the aim of formulating a comprehensive statement of what is considered to be the universal human right in the freedom of religious belief and practice.

How a Secretary Fills in Spare Time!

James Myers, Industrial Secretary of the Social Service Commission of the Federal Council of the Churches of Christ in America, gave a course of lectures on Religion and Industrial Problems in the Institute for Rural Ministers at Vanderbilt University, Nashville, April 21-May 3. He also recently made an address on "The Mountaineer in Industry" before the Conference of Southern Workers at Knoxville, Tenn. Other recent speaking engagements have included

the Evangelical School of Theology at Reading, Pa., and a tour through the colleges of Indiana under the auspices of the State Student Y. M. C. A. While on this trip, he stopped at Toledo to make arrangements for a summer group of Students in Industry in connection with the University of Toledo.

Fifty Years in West Africa

When Dr. Frank K. Sanders, formerly Dean of the Yale Divinity School, now en route to West Central Africa to attend the fiftieth anniversary of the founding of Christian missions there, arrives at Angola, he will be greeted by his brother, Rev. William H. Sanders, one of the founders of the mission in 1880.

Mr. Sanders has lately brought to completion a translation of the entire New Testament into the Umbundu language. Apparently linguistic achievement runs in the family, Dr. Frank K. Sanders being a distinguished scholar in the field of the Old Testament tongue.

During his half-century of service, Mr. Sanders has seen the American Board Mission, which he helped to found, develop a church with 2,000 communicant members. The program of the mission today includes the work of 160 primary village schools, six boarding schools, industrial training institutes for both young men and young women, a printing establishment and a medical service of 50,000 treatments annually.

Centenary of Greek Independence

The present centenary of Greek independence, in recognition of the gaining of national freedom by Greece in 1830, has elicited interest in some of the churches as well as in other public groups. The fact that the declaration of Greek independence one hundred years ago marked its separation from a Moslem Empire, and thus gave the Christian Church a new standing, is an important consideration in the minds of those who are today interested in furthering understanding and cooperation between the Greek Church and the American churches. Rev. William C. Emhardt, a member of the staff of the National Council of the Episcopal Church, who has done much to build up in this country an increasing appreciation of the Greek Orthodox Church, is Chairman of the Centenary of Greek Independence with headquarters at 512 Fifth Avenue, New York. Ministers and others who are interested in learning more about the life of modern Greece are invited to correspond with him.

Vocational Opportunities for Negroes

With a view to emphasizing the necessity for a proper economic base for the life of the American Negro and also the capacities of the Negro for participation

in industry and the professions, the National Urban League, with headquarters at 17 Madison Avenue, New York, is promoting a Vocational Opportunity Campaign. It is glad to receive requests for information or assistance from church groups.

Support for American School in Shanghai

At a luncheon given at the Bankers' Club in New York on April 18, under the chairmanship of Howard E. Cole, Vice-President of the Standard Oil Company, a movement was launched to provide a much-needed endowment for the Shanghai-American School, an institution which educates the children of Americans living in China. The churches have a special interest in this enterprise of raising a million dollars for buildings and endowment, both because missionaries had a large part in founding this school eighteen years ago, and also because many of the children of missionaries in China attend it today.

In addition to providing facilities for giving adequate educational opportunities to American children in China, the school also has large significance as an interpreter of American ideals in the Far East, since it is frequently visited by Chinese students who are eager to learn at first hand about American educational procedures. The Board of Trustees of the school includes several of the leading foreign missionary secretaries as well as the representatives of business houses in China.

Swiss Government Honors Dr. Keller

Dr. Adolf Keller, the Federal Council's special representative in Europe, was recently the recipient of a very unusual honor, bestowed on him by the Swiss Government through the Theological Faculty of the University at Zurich. A professorship was granted to him after only three years of academic work at the university because of his distinguished pioneer work in the field of international Christian cooperation.

In the document pertaining to the professorship, the University emphasizes the fact that through his work on behalf of the Stockholm and Lausanne Conferences and their Continuation Committees, and his directorship of the International Social Christian Institute, he is in the happy position of standing in the very center of the most important theological and ecclesiastical movements, and is thus able to lead his students into the newly created "ecumenical theology" which concerns itself with the points of similarity in the conception of the Gospel among the Christian Churches as well as with the weighty social and ethical problems of present-day Christianity.

AMONG THE BEST NEW BOOKS

The Social Work of the Churches

Edited by F. ERNEST JOHNSON

Federal Council of the Churches of Christ in America, 1930.

244 pp. Paper \$1.00. Cloth \$1.25.

THIS compact yet readable volume amply meets the expectations aroused by its title. It not only supplies a compendium of information about the social agencies and pronouncements of the churches, but it discusses the social and intellectual trends that vitally affect religion.

Granted that in the first chapter, "Present Social Trends," the personal judgments of the editor are more in evidence than authenticated findings, yet the views expressed reflect the consensus of many progressive minds.

The second chapter deals with the Church in its more or less successful "Adaptations to Changing Social Conditions." A challenging paragraph thus emphasizes the need for testing and evaluating the results of church work: "Something much more critical and fundamental is now being called for, that will answer such questions as these: . . . Are people becoming more religious through the Church's ministry and, if so, how is that result being secured? What is the goal of character education and is definite progress being made toward it in the church school? . . . In other words, we need reexamination of accepted norms of activity and accepted criteria of success."

Few persons can read the first two chapters without being solemnized by the stupendous difficulties confronting the churches in their attempt to make earnest with the social implications of their faith.

The outline of "Denominational Social Work" in Chapter 3 will be handy for reference. Attention is called (p. 102) to the low rating often given to the social work of local church agencies by the secular social agencies. This leads me to observe that a critical evaluation of the social work of the churches is long overdue.

The scope of the social programs of the "Federated Church Agencies," both national and local, in Chapter 4, will doubtless surprise some readers. The fragmentary data available on the local federations of churches, however, suggest how timely was the appraisal of them lately made by the Institute of Social and Religious Research, and now ready for the press under the title "Protestant Cooperation in American Cities." "Other Religious Agencies" of an interdenominational or general character are described in Chapter 5, and a classified list of some 200 non-religious social agencies is given in Chapter 7.

The most original reference material in the volume is the analysis and classification of the "Social Pronouncements by Religious Bodies," Protestant, Roman Catholic and Jewish. Here are gathered 442 of the modern declarations of the churches on social principles and social legislation. The first big gun was fired when the Social Ideals of the Churches were adopted in 1908 by the Methodist Episcopal Church, and soon after by the Federal Council of Churches. International relations have been the subject of 49 pronouncements, but industrial representation, wages and conditions of labor, when bracketed together, have been the subject of a far larger number.

The last chapter consists of a well-chosen bibliography on the various topics treated in the rest of the book. A discriminating note about each volume serves as a guide-post.

This brief summary will have indicated the various values which the volume holds, especially for pastors, board executives and social workers. If a successor to it should be issued it might be well to add a conspectus of the foreign missionary activities of the churches, which embrace a vast body of social work. More attention might also be paid to home missions, which will be brought to focus by the Home Missions Congress at Washington next December. Still further additions are certain to be suggested by the chapter on Organized Religion in the volume now being prepared by President Hoover's Commission on Social Trends, as well as by Dr. Luther Fry's forthcoming volume "The United States Looks at its Churches," based on the Federal Religious Census.

GALEN M. FISHER.

Junior Worship Guide

By CHARLOTTE CHAMBERS JONES

Pilgrim Press. \$2.00

A WORSHIP guide for the junior department, following Miss Perkins' guide for the primary department, is here offered. Like the previous one, this is an attempt to correlate the worship with the closely graded lesson courses of the church school. It is no mere correlation of subject matter, however, but undertakes to build upon the experiences of the children in their classes in developing worship attitudes and appropriate expression. Moreover, it is not merely a series of programs to be slavishly followed by the leader but a guide to boys and girls themselves as well as to teachers in working out worship plans that will be in harmony with the rest of their religious experience.

The plan for the year is built around the significant happenings at Thanksgiving time, Christmas, the New Year and the spring time. Abundant material is suggested, some of which is biblical and

drawn from the various lesson courses which the juniors are following. Other material consists of stories and hymns which serve to create a devotional atmosphere and to voice the religious enthusiasms.

American Charities and Social Work

By AMOS G. WARNER, STUART A. QUEEN AND ERNEST B. HARPER

Thomas Y. Crowell Co. 1930.

Fourth Edition. \$3.75

A NEW EDITION and revision of an old book which has gone through twenty-six printings. "American Charities" by Amos G. Warner, appeared in 1894. It described, more adequately than any other book, social work as it existed up to and at that period. It forms therefore a striking background for considering the changes and developments which have taken place in social work during the last quarter-century. Professor Warner's classic work is presented in the present volume as nearly as possible intact in its original form.

The book as it now stands is divided into three parts. Part I consists of an historical study of the beginnings of social work and a survey of its developments from 1893 to 1928. Part II describes American charities in the nineties. Part III is an account of American social work as it exists today. The final chapter is a discussion of social work as a profession, and includes a brief survey of the development of schools of social work and the distinctions which exist among them. An extended bibliography for the subject of each of the 38 chapters is given as an appendix.

Some Books on the Far East

THE CHINESE REVOLUTION, A PHASE IN THE REGENERATION OF A WORLD POWER. By Arthur N. Holcombe. Harvard University Press. 1930. \$4.00.

JAPAN IN RECENT TIMES, 1912-1926. By A. Morgan Young. William Morrow & Company. 1929. \$3.50.

CHINA CHRISTIAN YEAR BOOK, 1929. Christian Literature Society, Shanghai, China. 1929.

THE JAPAN MISSION YEAR BOOK, 1929. Federation of Christian Missions in Japan. Meiji Press, Tokyo. 1929.

INFORMATION on the rapidly developing situation in the Far East steadily grows in volume and in value. Professor Holcombe's discussion is based on his general philosophy as an expert in government and on his personal research work in the Far East in 1928 and is a scholarly work that will be appreciated by students. "Dr. Lo" describes his own land with personal insight, not only as

EASTER READING

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Here are a few books that are particularly interesting and adaptable for reading at this time of the year.

Assurance of Immortality

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Manhood of the Master

The Meaning of Faith

The Meaning of Prayer

The Meaning of Service

Harry Emerson Fosdick

The Christian Adventure

A. Herbert Gray

Religion—Whence and Whither

Clifton Macon

How Jesus Met Life Questions

Bearing of Psychology Upon Religion

Harrison S. Elliott

Jesus and His Cause

A. Bruce Curry

Life of Prayer in a World of Science

Williams Adams Brown

Ways of Sharing with Other Faiths

Daniel Johnson Fleming

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The Greatest Single Force in Modern Life **The Supreme Book of Mankind**

by JAMES G. K. MCCLURE, D.D., L.D.

A vivid description of the origin and influence of the English Bible. (The Bross Lectures, 1929.) \$1.75

The Well Springs of Christianity **The Gospel and Its Tributaries**

by E. F. SCOTT, D.D.

"Dr. Scott's mastery of his material is so perfect that technical difficulties vanish in the beautiful lucidity of his exposition."—*The Living Church*. \$2.75

Beyond Fundamentalism and Modernism **The Theology of Crisis**

by H. EMIL BRUNNER

Professor of Theology, University of Zurich

"This is a book that American religious thinkers will find it difficult to ignore."—*The Christian Leader*. \$1.75

Can the reality of God be made clear? **The Autobiography of God; An Interpretation**

by ERNEST R. TRATTNER

author of "Unravelling the Book of Books"

A sincere and reverent attempt, by use of a daring method, to present a satisfactory conception of God. \$2.50

Backgrounds of Christianity **The Religious Quests of the Graeco Roman World**

by S. ANGUS, Ph.D., D. Litt. D.D.

"Anyone interested in the beginnings of Christianity will find a wealth of material within its covers."—*New York Times*. \$4.00

Philosophy simply presented **Types of Philosophy**

by WILLIAM ERNEST HOCKING

Alford Professor of Philosophy at Harvard University

"It is the most fair, accurate and readable survey of this field that has appeared in many a day. . . . It will be of real help in evaluating the fundamental concepts of religion."—*Edmund B. Chaffee in the Outlook and Independent*. \$2.50

The Artist and Author Approach the Bible **The Bible in Art; An Anthology**

compiled by LOUISE HASKELL DALY

A collection of the stories from the Bible which have inspired the great masters of painting and sculpture. \$2.00

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CHARLES SCRIBNER'S SONS, NEW YORK

citizen and as a student but as one who has actually participated in governmental activities. Both volumes deal predominantly with China's developments during the last few years.

The China Christian Year Book and *The Japan Mission Year Book* are important for students of the Christian movements in those lands.

Mr. Young's *Japan* is an incisive and in many places caustic study of political conditions in Japan since 1912. Its detailed information is highly illuminating. One regrets, however, that the author does not have a more sympathetic viewpoint. It is well, though, for friends of Japan to know how political leaders and events appear to a student who is alert to see defects.

New Editions of Former Classics

THE CONTINUITY OF CHRISTIAN THOUGHT. By A. V. G. Allen. \$2.50.

UNDERSTANDING THE BIBLE. By William G. Ballantine. \$2.00.

DISCOVERING JESUS. By William G. Ballantine. \$1.50.

THESE three volumes from the press of the Houghton Mifflin Company, Boston and New York, represent new editions of volumes which attracted much attention when they first appeared and are still vital and timely.

The new edition of *The Continuity of Christian Thought*, which is an interpretation of present-day theology in the light of its history, by Prof. Allen of the Episcopal Theological School in Cambridge, bears an introduction by Right Rev. William Lawrence, who emphasizes the fact that when the volume appeared in its original form in 1880 it "came as the bursting of a refreshing spring through an encrusted soil, giving new life and fruitage." Prof. Allen vitalizes Christian theology by showing how a life-giving stream has flowed continuously through Christian history, even though at times it has been covered over by formalism. The successive phases of his treatment have to do with the Greek theology, the Latin theology, theology in the Middle Ages, in the age of the Reformation, in the period of rationalism, and the renaissance of theology in the 19th century.

Dr. Ballantine, the translator of the *Riverside New Testament*, helps the Christian who is not especially versed in technical biblical scholarship to understand the Bible and to arrive at an intelligent understanding of its nature and value. This volume is an important contribution to an appreciation of New Testament scholarship and of the abiding significance of the Bible for Christian living.

Dr. Ballantine's second volume, "Discovering Jesus" is an examination of the Gospel of St. John. The author accepts

the view that the Fourth Gospel was not written by one of the original disciples but represents the reflection of a subsequent disciple who had become steeped in mystical philosophy. The author may be identified with the general group of those who distinguished sharply between the religion of Jesus and the religion about Jesus, and there are many who will feel that he has been led into an exaggerated contrast between the two.

The Making and Meaning of the Augsburg Confession

By CONRAD BERGENDOFF

Augustana Book Concern,
Rock Island, Ill. \$.75

IN A BRIEF and compact opening chapter the author describes the events leading up to the Diet of Augsburg and the proceedings of the historic conference itself. He then discusses the "Confession" article by article, giving abundant quotations from letters and addresses of Luther, Melancthon, and other religious leaders of the period, as well as the pertinent passages from the Scriptures on which the Lutherans based their stand. The book, of pocket size and illustrated by reprints of old manuscripts and portraits of the outstanding figures of the Reformation period, makes a valuable contribution to the quatro-centennial observances to be held this year in honor of the 400th anniversary of the presentation of the *Confessio Augustana*. It would make a delightful and informative "vade mecum" for anyone who is privileged to participate in the notable religious gatherings which will form part of the elaborate commemorative exercises planned by both the City of Augsburg and the German Church Federation.

Cruden's Complete Concordance

John C. Winston Co., Philadelphia,
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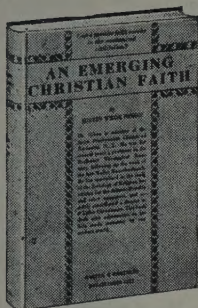
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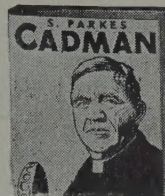
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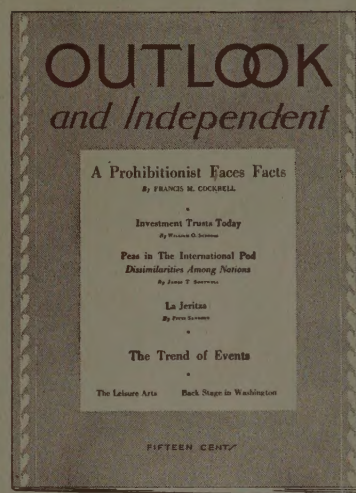
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